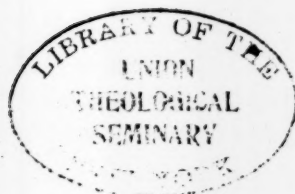


THE
STATE
OF
CHURCH-Affairs
In this Island of
Great BRITAIN
Under the Government of the
ROMANS,
AND
BRITISH
KINGS.

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THE
S T A T E
OF
CHURCH AFFAIRS
IN THIS
I S L A N D
UNDER THE
Romans and British
K I N G S

Before the Coming of St. AUGUSTINE.



He *Britains*, who were the first known Inhabitants of this Island, were led blind-fold by their blind Guides the *Druides* into the most pernicious Idolatry, and by Them instructed in Rites and Ceremonies most horribly Impious and Inhumane, so as this Island at that time might be truly esteem'd the School and Nursery of Devilish and Barbarous Mysteries, and the miserable Inhabitants no other then Bond-slaves and Captives to *Satan*, the common enemy of mankind. *Julius Caesar* first discover'd this our Island to the more Civiliz'd World, and made some little Entrance into it, for the All-conquering *Romans* to proceed by Degrees in the more ample Conquest of it. It was indeed a Happy Conquest to those wretched *Britains*, occasioning their Redemption from the Bondage of the Devil, and bringing in
A so

The State of Church Affairs in this Island

so great Knowledge and illustrious Light amongst them, that this our Island soon became the School of True Religion and Virtue, the Nursery of Saints, and Refuge of Persecuted Christians. This Entrance of *Cæsar's* was before the Birth of our Blessed Saviour, which happened not until the 43^d. year of *Augustus*, when *Cunobelin* is said to Reign, who is likewise said to be the Son of *Cassibelann*, whose Seat was *Camolodunum*, now *Maldon* in *Essex*.

The *Romans* made little advantage of this beginning of *Cæsar's*, until the time of the Emperour *Claudius*, who by *Aulus Plantius* his General, Invaded this Island with a great Army, and soon after in his own Person, and by his said General prosecuted the War more vigorously; Inasmuch, as not long after, *Caractacus*, a Prince Renown'd amongst the *Britains*, being perfidiously yet betray'd by some of them, was with his Wife and Daughter sent Prisoners to *Rome*, where his Noble and Generous Carriage was such, as procur'd wonder from his Spectators, and obtain'd Favour, Respect and Compassion from the Emperour: By this time, through the dissention of the *Britains*, the *Romans* got good footing in this Island, but met with a dismal check from *Boadicea* a *British* Queen, whom they provok'd by their Cruelty and Avarice; who yet was at last crush'd by the Invincible Power of the *Romans*.

What little glimmering of Learning or Knowledge the *Britains* in those days had, dropt only from the Lips of their *Druids* and *Bards*, they were Priests and Prophets to that be-wildred People; by Them they were taught what Deities to Worship, and with what execrable Rites, they were to Worship them: Their Principal Gods were *Belinus*, *Baal* or *Bel*; *Diana* or the *Moon*; *Camulus* or *Mars*; *Andate*, or *Adrasfe*, whom *Boadicea* is Recorded to have invoc'd, when her last Battle was shaken by the *Roman* Forces, with a number more of petty Dieties, which the Land of *Egypt*, (the very Fountain of Theology) never thought of; and yet *Caractacus* before-mention'd, in gratitude for his release from Captivity, and Restitution to his Throne, consecrated a new Altar to his Royal Benefactor the Emperour of *Rome*, which he erected in *Camalodunum*, with this Inscription, *The Altar of Eternal Domination*, and might indeed have greater Obligations to this his Mortal Deity, than to any of his Antient (Falsly) called Gods, which he and the rest of the *Britains* had so long Ador'd with Unmanly and Slavish Superstition, as they were directed by their blind Priests and *Druides*; For, they order'd both publick and private Sacrifices, they dispens'd Rewards and Punishments, determin'd all Controversies; and who ever refus'd to obey their Decrees, were forbidden to be present at the Sacrifices, and consequently were avoided and abandon'd, as most Impious and detestable persons.

Most of their Rites and Ceremonies were vain and foolish, such as they used in gathering of *Mistletoe* from the *Oak*, to which they ascrib'd great Virtue, but many of them Barbarous and Execrable; by which to Divine of future Events they would make their Altars flow with Humane Blood, and consult their Cruel Gods by searching into Entrails of Innocent Men; Inasmuch as *Claudius* himself, (though a *Heathen*,) thought fit by rigorous Edicts to Interdict this Execrable Religion to his *Romans*, but could not weed it out of the Hearts of the Befotted *Britains*. But what the Authority of the *Roman* Emperours could not effect, the Power of Almighty God soon brought to pass, sending a new *Cælestial* Light to dissipate that more than *Egyptian* Darkness, wherein this our Country had been so long involv'd.

This

This our Island, (though divided from the rest of the World,) yet perceiv'd the bright Beams of the *Sun of Righteousness* to dawn in it, sooner than many other Countries nearer approaching to that place where this ever Blessed *Sun* arose. If we may believe our Antient *Gildas*, *This day Star sprung from on high, visited us soon after the Assension of our Saviour, toward the end of the Reign of Tiberius Cæsar*; by which this Antient Historian might mean, at least, that about that time many zealous Apostolical persons were then in preparation for their Journey into *Britain*, though perhaps it might be before they could arrive hither; The Attestation of other Credible Writers to this of our *Gildas*, may induce us to believe without any violence to our Reason, that the Zeal of some Primitive Christians might very early carry them as far as this our Country, to divulge the Blessed Tidings of Salvation, then forthwith to be Preach'd indifferently to all Nations; and likely to be most welcom to them; Two great advantages these forward Missioners had for their Entrance into this Island, to which a way was open'd by the *Roman Conquest*.

1st. The coming of St. *Peter* at that time from *Antioch* to *Rome*.

2^{dly}. The being of *Caractacus* with his Queen, Brethren and Family, and consequently a multitude of Attendants then at *Rome*. The former is attested by *Eusebius* and others, with the intent of St. *Peter's* coming thither, in pursuit of *Simon Magus*, and to take his Apostolical Chair in the Metropolis and principal City of the *Roman Empire*, from whence the Christian Doctrine might be the more easily dispers'd over the whole World. The latter is confirm'd by Learn'd Writers, and in particular that a Noble British Virgin, either Attendant to *Caractacus*, (or as some say, his Daughter,) became a Disciple to St. *Peter*, and by her Virtue and Christian Piety, prov'd a more Illustrious Ornament to our Country, than *Caractacus* himself by his Heroick Magnanimity; This Lady, it may seem, after Married *Rufus* a Noble Roman, and chang'd her British Name into *Claudia Ruffina* after the *Roman* Dialect, and was the same which *Martial* so highly Celebrates in a short *Epithalamium* upon her Marriage, with one he calls *Pudens*, who by Tradition, is said to have Entertain'd St. *Peter* in his House, which was after erected into a Church: True it is, St. *Paul* in his 2^d. Epistle to *Timothy* sent to him from *Rome*, (amongst other Salutations,) joynes *Pudens* and *Claudia*. And a late Learned Writer hath demonstrated out of Antiquity, that this our *Claudia Ruffina* sprang from the Royal Blood of *Britain*, and was the Wife and Mother of Glorious Saints. And our Antient Histories report that *Timotheus* the Eldest Son of *Pudens*, came into this our Island, and Converted many to the Faith, and at least dispos'd King *Lucius* to his succeeding Conversion; And the reason of such his coming hither might be, the Love and regard he had to his Mother a British Lady.

It is pretended that *Pomponia Gracina* the Wife of *Plantius* General of the Army under *Claudius* in this Island, was a Christian and Devout Saint; but this may be doubtful, though it be clear by *Tacitus*, that she was Accus'd of a strange Religion forbidden by the *Roman* Laws, which might be the Christian Religion, to the knowledge whereof she might attain by her Acquaintance with *Claudia Ruffina*. But we have more unquestionable Records of one *Manfuetus*, Companion of St. *Clemens*, which *Manfuetus* was a Northern *Britain*, who went to *Rome* either with *Adminius*, a Prince of *Britain*, or *Bericus* a Nobleman thereof, or as Attendant upon *Caractacus*, where the said *Manfuetus* might be Converted by St. *Peter*, and be by him consti-

tuted Bishop of *Toul* in *Lorrain*, upon a Miracle by him done, in restoring to Life and Health a Son of the Governour of that City, whose said Son fell down from a high *Tower*; the effect of which Miracle was the Conversion of the said Governour, his whole Family, and a great number of his Citizens; Infomuch, as after the word had a free course, not only in that City, but in the Country thereabouts, Priests were Ordain'd, and a Church erected, and Consecrated to the *Holy Trinity*.

About this time, one *Beatus* of this *Island*, was converted to the Christian Faith, and went to *Rome* for further instruction therein by *S. Peter*, and after became the Apostle of the *Helvetians*, and dy'd amongst them, illustrious for his exemplary Piety, and great Miracles.

Thus early did it please God to enlighten this our native Country with his Divine Truth, and to transform the Barbarous Inhabitants thereof into Apostles, and Messengers of Salvation to other Countries also. And as it appears by antient Monuments, it pleas'd our good God to send his Prime Apostle *S. Peter* into this *Island*, to establish and confirm what other Persons (though of great Honour and Holiness) had begun, yet for want of the Episcopal Character could not establish Order and Government in this new planted Church, as the Apostles could, and did do.

Unquestionable antient Authors have Recorded, that when the World was divided by Lott amongst the Apostles; the *West* became the Portion of *S. Peter*, and that from *Rome* he came to *Britain*, and made a long abode there, constituting Churches, and ordaining Priests and Deacons; this Truth has been confirm'd by many Holy and Primitive Popes, by many of our *British* and *Saxon* Kings, by the Vision of *S. Peter* to *Edward the Confessor*; Nay, our late King *James* the First of ever Blessed Memory, did not doubt in a publick Audience, to affirm, that *Rome* was the Mother of all Churches. In what particular year this coming of *S. Peter* was, is not easie to determine; whether upon the Emperour *Claudius's* Edict to Banish all *Jews* from *Rome*, or in the beginning of *Nero's* Reign, is doubtful; But that he was absent from *Rome* when *S. Paul* wrote his Epistle to the *Romans*, is more than probable, since he omitted *S. Peter* out of his Salutations. Certainly, a freer scope was allow'd in this *Island* at that time for Divine Verities, than in other places.

First, Because *Nero's* Persecution never extended hither.

Secondly, For that the power of the *Romans* here was a little limited by the *British* Princes, who were at least civil to Christians.

Thirdly, The great distance betwixt *Rome* and this *Island*, as may appear by the quiet and un-interrupted solitude of *Glastonbury*, where was erected the first Shcool of Contemplation, and which continu'd the glorious Habitation of a World of Saints, even to late years.

It may be found in a very antient Author, who Writes of Church Affairs, in the first Century, that he mentions the exaltation of the *British* Church under *Nero*, adding that many Churches were built in this *Island* by *S. Peter*; and it is agreed of on all hands, that the cruelty of *Nero* towards the Christians, drove *S. Paul* out of *Rome*, even as far *Westward* as *Britain*, where, though he was had in high Veneration, yet we never read that the Church here planted was called the Seat of *St. Paul*, but often the Chair of *St. Peter*; Infomuch as *Gildas* inveighing against some of the *British* Clergy in his time, tells them, *They usurp'd the Chair of St. Peter with impure feet*; Thereby intimating that the whole Ecclesiastical Order here, receiv'd their Original Priest-

Priesthood by a right Succession from St. *Peter*. Howbeit our *English* Martyrology deservedly reckons St. *Paul* among the Apostles of *Britain*: And so was *Aristobulus* also, one of the 70 Disciples, and a Follower of St. *Paul*, Ordain'd a Bishop here, and here also dy'd a Martyr in the second year of *Nero*, or at least a Confessor in his very Old Age, after he had spent some time in Solitude at *Glastonbury*, the common Retiring place of many Eminent Saints. It was certainly meant by St. *Paul* in his Epistle to the *Romans*, when he Salutes the Household of *Aristobulus*, omitting him, being then absent in this Country, or in his Journey towards it.

This progress had the Gospel in this Island before the Death of St. *Peter* or St. *Paul*, and was mightily advanc'd by the coming of *Joseph of Arimathea* and his Companions, about the end of *Nero's* Reign, making up the number of Twelve Persons with himself, one of which Twelve is said to be his Son of his own Name: The coming and Preaching of *Joseph* and his Companions hath been publickly alledg'd in several General Councils by the *English* Orators, as an Argument of Precedence in those Councils, taken from the early approach of the Gospel to this Nation; and further affirm'd by other Antient Records, and especially by that Illustrious Charter of King *Henry* the II. to the Abbey of *Glastonbury*, signifying his intention to Rebuild that Monastery, not long before Consum'd by Fire; and to renew all the Priviledges confer'd on it by his Predecessors King *William* the I. and II. and by more Ancient Kings St. *Edgar* the Father of St. *Edward*; King *Edmond* and his Father, *Edward* and his Grand-father *Alfred*, by King *Brithwald*, *Hentwyn*, *Baldred*, *Ina*, the famous King *Arthur*, *Canred* and many other Christian Kings; and even by *Kenwalla* a Pagan King of *Britain*: And further affirming, that he the said *Henry* the II. caus'd a diligent Inquisition to be made of the said Charters and Priviledges, which were presented and Read in his Presence, all which he Confirm'd and Renew'd to the same Church, antiently stil'd, *The Mother and Tomb of Saints*, because it had been Built by the immediate Disciples of our Lord, and to him Dedicated, as Venerable Antiquity doth testify: All which consider'd, to deny so great a Blessing confer'd on our Nation, must savour of Passion and un-excusable Partiality.

The time and occasion of St. *Joseph's* Arrival here, and the particular Acts of him and his Companions, after so many years of change and alteration, cannot be fully accountable: The time in all likelihood, was when *Suetonius Paulinus* was Pretor here, and when *Policletus* Favourite to *Nero* came hither with his Retinue; the occasion of his coming is less certain; Some write that St. *Joseph* was sent hither by St. *Philip* the Apostle or Evangelist, grounding their opinion from *Procalphius* who speaks little to that purpose: Tradition informs us, that St. *Joseph* at his first coming Address'd himself to *Arviragus*, then King of the *Britains*, and said to be the Founder of the University of *Oxford*, by the help of an *Augur* or Prophet named *Olenus Calenus*, from whom it was first called *Calena*: And although *Arviragus* did not submit to the Doctrine of St. *Joseph*, yet he gave him leave to publish it in Peace; so well was he prepar'd to the Entertainment of Divine Truth, by humane Education: Nay, he was also pleas'd to afford *Joseph* and his Companions a place of Retreat, not only commodious for their Devotions, but sufficient for their Sustainance; call'd by the *Britains* the *Glassey-Island*, or *Avallonia*, in which certain Lands were allotted, both by *Arviragus* and his Son *Marinus*, containing about 12 Hydes for the Nourishment of those Godly persons; being the first of ground in this Island Dedicated to the Service of God, and after called *Godney*.
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The first thing these new Inhabitants undertook, was to build and Consecrate a Church for the Worship of God; which they Dedicated to the Honour of the most Blessed Virgin *Mary*: And as is affirm'd amongst other things relating to *Glastonbury* Monastery, in an Epistle of *St. Patrick*, who died there, was Consecrated Miraculously by our Blessed Lord himself, to the Honour of his Mother: This wonderful Consecration is more fully declar'd by the Testimony of the Illustrious Bishop of *St. David*, the Extirpator of *Pelagianisme* out of *Britain*; as hath been Collected out of the Antiquities of *Glastonbury* by *William of Malmsbury*, to this effect following. *That St. David with other Bishops coming to Glastonbury, invited by the Sanctity of the place; resolv'd to Consecrate the Church there, formerly erected to the Honour of the Mother of God; and having provided all things necessary for that purpose, the night before his intended Ceremony; our Blessed Lord appear'd to St. David in his sleep, and demanded the cause of his coming thither, which St. David forthwith declar'd; whereupon our Lord taking him by the Hand, told him, That he himself many years before had Dedicated the said Church to the Honour of his Mother, and that That Holy Ceremony was not to be Profan'd by any mans repeating: And having said this, with his Finger pierc'd through the Bishops Hand; telling him this should be a sign, that what himself had formerly Anticipated, ought not again to be Renew'd; and withall promis'd him, that when the said Bishop the next day at the Canon of the Mass should pronounce the words, Per ipsum, & cum ipso, & in ipso, His Hand should be restor'd sound to him: The Bishop awaking, found his Hand pierc'd; and others saw and touch'd the Wound with great admiration; and the Preparation for the Consecration was laid aside; and during the Celebration of Mass, the Bishops Hand became Sound.*

The sum of what hath hitherto been here related, is repeated by *St. Augustine* the Convertor of our Nation in an Epistle of his to *St. Gregory* the Great, and by *Copgrave* in the Life of *St. Joseph*; and is further testify'd by an Antient Inscription cut in *Brass*, fasten'd to a Pillar in the same Church, declaring in effect what hath been said already: This Inscription is recorded by *Sir Henry Spelman* in his *Collection of Councils*, and yet by him pretended to be Fabulous.

First, *He doubts whether any Christian Churches were Erected so early.* Which doubt is certainly groundless, unless he mean such Magnificent Structures as have been built since Christianity hath been publicly cherish'd and countenanc'd; but that even under the Harrows of Persecution the Christians made shift to Erect or Assign places to meet in, and perform the Rites and Duties of Religion, is Attested by all Ecclesiastical Histories.

Secondly, *If Churches were Built, yet they were not Encompass'd with ground for Burial before St. Cuthbert's time; Burial within Cities being forbidden by the Roman Laws.* Sure this is a false conceit, for King *Ethelbert* and his Bishop *St. Augustine* before *St. Cuthbert's* days, were Buried in the Church of *St. Peter* and *St. Paul* at *Canterbury*. *Constantine* the first Christian Emperour, was buried amongst the Relicks and Bones of the Apostles and Martyrs: And as for the *Roman Law* forbidding Burials in Cities, it was antiquated long before this; however *Glastonbury* was no City, scarce a Village, rather a Desert far from *Rome*, and under the Dominion of *Brittish* Princes, well-wishers to Christianity, and the simplicity thereof in those days.

Thirdly,

Thirdly, *Dedication of Churches was not then in use.* Doubtless many Ceremonies and Solemnities have been added by the Church, but as certainly the Houses, or Places which the most Primitive Christians assigned for the Worship of God, were by some Ceremonies Dedicated to that use; as by erecting a Title, fixing a Cross, &c. as the most antient Records testify.

But lastly, That which most displeases Sir *Hen.* is the Dedication of this Church to the *Blessed Virgin*, for he thinks such a kind of Devotion, was not thought of until many Ages after; but then he must forget the Tradition of *Spain*, attested in all their *Liturgies*, and many of their Councils, that from the first entrance of Christianity into that Kingdom, several Churches have been erected to the Honour of that Blessed *Virgin*; witness that most Famous Temple at *Saragosa*, called *Dell Pilar*, Celebrated above 1000 years since, by *St. Maximus* Bishop of that City, in several *Hymns* by him composed, in Honour of that Venerable House, called *Angelical*, because the Pillar on which the *Virgins* Statue was fixed, is thought to be brought thither by the Ministry of Angels.

After the Death of *Arviragus*, *Marius* his Son succeeds him in the *Brittish* Throne, resembling his Father, as in Courage, and other Prince-like Virtues; so also in his kindness to these holy Strangers. This *Marius* is reported to have had a great Victory over the *Picts*, who were doubtless no other than the *Northern Britains* then unconquered, and consequently unciviliz'd by the *Romans*, but who remaining in their Barbarous custom of painting their Bodies, got a new name of *Picts*.

After the Death of this *Marius*, in the Reign of *Coilus* his Son, our *St. Joseph* is said to end his Labours and Mortality, in the 82 of our Lord, and second year of the Reign of the Emperour *Titus*. After the Death of *Nero*, Cruel to himself, his own Mother, the poor Christians, and indeed to all Mankind, and the barbarous extinguisher of those two most Glorious Lights then shining in the World *St. Peter* and *St. Paul*; the Family of the *Cæsars* failing, four Emperours were set up and pulled down within the space of two years, *Vespasian* only excepted, who becoming Conquerour, at last settled the Empire and restored Peace; The *Romans* in *Britain* were unconcern'd in these Broils, and were well affected to *Vespasian*, who by his Deputy *Frontinus*, placed a Legion in *Caerleon*.

St. Joseph after a Solitary Life led at *Glastonbury*, where he seems to Institute a Monastical Profession with his said Companions, and such other Holy Persons as his and their Labours had Converted to the Faith, Died their about the said 82 year of our Lords Incarnation, and was Buried at *Glastonbury*, as his Companions also were, in or near the Church Built by him; where since innumerable Converts and Christians have been Interred: It is thought the Body of this Renowned Saint was deposited in a Cave, over which a Chappel was after Built to his Honour, as this *Epitaph* there found imports.

*Ad Britones veni post quam Christum Sepelivi.
Dormi requievi.*

His Reliques not having been discover'd, some Devout persons in the days of *Edward* the III. obtain'd leave to search for them: The Patent for that purpose is yet extant to this effect.

That a supplication having been made by John Blome of London, wherein he affirms, that he had received a command from Heaven, diligently to seek till he

he could find the Body of the Noble Councillor Joseph of Arimathæa, which reposes in Christ within the limits of Glastonbury Monastery, and which for the Saints Honour was to be discover'd in these times. And for that it appear'd by Antient Records that his Body was there buried: The said King, if so, desirous to bestow due Honours to the Monument and Venerable Reliques of him, who exprest so great Piety and Charity to our dying Redeemer, that he took his Body from the Cross, and plac'd it in a New Monument which he had built for himself, and hoping that by the revealing of his Holy Reliques greater Grace and Favour should be shew'd by God to him and his Kingdom; did give and grant permission, as much as in him lay, to the said John Blome to dig where he should find it expedient within the precincts of the said Monastery, in order to the searching out of the said precious Reliques, according to the Injunction and Revelation made unto him, provided he did it with the consent of the Abbot, and without prejudice to the Monastery. What was found upon this search doth not appear, but the Piety and Devotion of the King may be easily collected.

The same Monuments which inform us of the Life, Death and Burial of St. Joseph at Glastonbury, as an unquestionable Tradition in all Ages, agreed unto by Britains, Saxons, Danes and Normans; do likewise testifie, That he brought with him into Britain two Silver Vessels fill'd with the Blood of our Saviour Christ, which were buried with him in his Tomb; Several Proofs hereof were extant even to the days of Queen Elizabeth; amongst others the Narration of William Good a Jesuit, who was born in the Reign of Henry the 8th. and bred up in his Childhood at Glastonbury, and affirms, That in his time certain Brass-plates were Engraven to perpetuate the memory of these things, as also Chappels, Grotts, Crosses, Arms, and the observation of the Festival of St. Joseph on the sixth of the Calends of August, which remain'd as long as the Monks enjoy'd the Charters of their Munificent and Royal Benefactors, but are now buried in the ruines of the place. He confesseth, never any Monk knew the certain place of this Saints Sepulcher: The common report was, it was extremely deep under ground, somewhere in or about Hambden-hill; but when ever the Saints Body shall be found, multitudes would resort to it, invited with the great and innumerable Miracles which should be there wrought: He remembers, to have seen upon a Stone-Cross, which was demolish'd in Queen Elizabeth's days, a Plate of Brass, on which was written: That in the 30th. year after the Passion of our Lord, Joseph of Arimathæa with 11 or 12 Companions came into Britain, and were permitted by King Arviragus to abide at Glaston then called Avallonia, like Solitary men; and that he brought with him two small Silver Vessels of the Sacred Blood and Water which flow'd out of Christ's side after his death. And that a Cross was there Erected many years before, to shew the length of the Chappel which St. Joseph built of walled Roddes of the most Holy Virgin, on the out-side of the Wall of which Chappel were Engraven in Antient Characters JESUS MARIA.

There were then other Remarks and Footsteps of these Truths to be there found: Now that St. Joseph and Nicodemus also, with due veneration gather'd the Blood of our Lord, which for many Ages was Piously Worshiped by Devout Christians both in the East and West, is testified by divers Antient Histories and Martyrologies; and to this purpose it is remarkable what Matthew Paris hath related in the year of our Lord God 1247. Namely, That then the Master of the Temple and Hospital of St. John of Jerusalem sent a certain portion of the Blood of our Lord shed upon the Cross, in a most Beautiful Christal Glass, by a Brother of the Temple; which Present was confirm'd

firm'd by the then Patriarch of Jerusalem, by Archbishops, Bishops, Abbots, and other Prelates and Noblemen then dwelling in the Holy-Land: The said Historian further declaring at large, With what Honour and Reverence this Holy Treasure was entertain'd by King Henry the III. and his whole Clergy and Nobility.

And at the same time (to give satisfaction to doubting Minds,) Robert Grosthead Bishop of Lincoln, the Glory of that Age for Piety and Learning, affords us a large Narration of the Fact, to the effect following: *That Joseph of Arimathæa a Noble Councillour, and one of the Hearers of Jesus, or his Disciple rather, out of tender compassion, was very solicitous how his venerable Body might be preserv'd from the rage of the Jews; Howbeit, both He and Nicodemus and other rich men, though most cordial Lovers of Jesus, yet conceal'd their Affection for fear of their Estates; Nevertheless when Jesus was Crucify'd, Joseph went boldly to Pilate and beg'd the Body of Jesus, and by Pilat's permission (notwithstanding the murmuring of the Jews) with all due Honour and Reverence took down the most Holy Body from the Cross, all mangled and bloody, and with a fine Linnen-cloath Devoutly and carefully wip'd the Sacred Wounds as yet moist and distilling, and having drawn the Nails out of the Wounds he wip'd and cleans'd them at the Cross, and then carrying the Body from Golgotha, he laid it in a new Tomb where never any body had been laid; and which was decently cut out of a Rock, as provided and intended for Joseph himself. But before our Saint would bury the Body, he wash'd it, for it was cover'd with Blood. First, in regard of his late Bloody-Sweat. Secondly, by reason of his Cruel Scourging. Thirdly, The pressing of a Crown of Thorns upon his Head. Fourthly, The Nails in his Hands and Feet. Lastly, The Souldiers Spear which did not only Wound, but open a wide passage into his side. Joseph also wash'd this Sacred Body in order to the Embalming of it: He wash'd it (saith Grosthead) with an intention and Religious design to appropriate the same Blood to his own devout use, as a most precious Treasure and Medicine for his Soul: The Water tinctur'd with the Blood, he would not cast away, but kept it in a clean Vessel; and the pure Blood distilling from the Wounds of his Hands and Feet, he reserv'd with more Reverence; But above all, with more then ordinary Devotion and Holy Fear he receiv'd into a most precious Vessel, the Blood mix'd with Water, which he carefully press'd out of his Right side; and which he judg'd to issue from his Heart; This he esteem'd a Treasure invaluable, to be reserv'd for himself and his Successours: This was the Discourse, and these the Sentiments of that Venerable Prelate, upon the fore-mention'd occasion.*

It may seem strange, that Joseph accounting this Blood so inestimable a Treasure, should yet ordain it to be put into the Grave with him, as it is said he did; He may be thought to do it, least in such a time when Paganism prevail'd, the Holy Relick might be Profan'd; and if Christianity ever came to be uppermost, Devout Christians might know whither to resort for it; or perhaps he might have the same design with the Emperour Constantine, who carefully collected the Relicks of the Apostles, and after they were richly adorn'd, commanded they should be laid up in his Tomb; To the end (as Eusebius tells us) *that being dead, he might be made partaker of the Prayers, which there in Honour of the Apostles should be offer'd unto God.*

After the death of S. Joseph, S. Phagan succeeded in the Prefecture of this Holy Place, and continu'd in it about 30 years, and under him and other his Successors, who enjoy'd the Possessions bestow'd upon them by the British

Kings, a Monastical Conversation was upheld, until the Reign of King *Lucius*, at which time the publick Preaching of the Gospel, was not only permitted, but encourag'd: So as these Holy men in all likelihood were invited, and by Charity compell'd to leave God for God, to forsake their Solitude, and imploy their Devotion and Labours in Converting and Saving the Souls of others; by reason whereof, it is reported, that this place became Desolate; Howbeit, not long after, the memory of St. *Joseph* stir'd up Devout Christians, to visit and enlarge the Church here Dedicated to the Blessed Virgin, as the Fountain and Original of Christian Religion in this Island.

A little before the death of St. *Joseph*, *Julius Agricola* was sent Pretor into *Britain* in the last year of *Vespasian*, and was entertain'd with Opposition in *Wales*, which with extraordinary diligence he resisted, and made his Victory compleat at the Isle of *Anglesey*, from whence *Paulinus* had lately been re-call'd by the Dreadful Rebellion of the foremention'd unhappy Queen of the *Trinobantes* *Boadicea*. *Agricola* after took care to govern the Province in Peace, to restrain the Avarice of the *Roman* Souldiers, to defend the Natives from injuries, and by his Courtesie and Civility invited them to delight in Peace. Thereupon he encourag'd them to conform to the *Roman* Fashion of Life, by building Houses, Temples, and Market-Places: He caus'd their Children to be instructed in Arts and good Literature, Applauding their Wits and Natural Endowments, so as thereby the *Roman* Tongue became Familiar to the *Britains*, and the *Roman* Eloquence in request amongst them.

In the third year of his Pretorship he March'd *Northward*, and waisted the Country as far as *Tweed*, and the *Summer* following he extended his Conquests as far as *Bodotria*, now *Edinburgh Frith*, *Eastward*, and *Glotta* now the *Frith* of *Dunbritton* *Westward*, and strengthen'd the narrow space between them with Forts and Garrisons: So as the only Enemies remaining unconquer'd, were the *Caledonian Britains*, at a Town thereabouts, now called *Abercurwen*; an Antient Structure is at this day extant, all of square Stones, which the Inhabitants call *Julius's Host*, and fancy to have been built by *Julius Caesar*, but more probably was rais'd by this *Julius Agricola*, as a Monument of his Conquests.

In the fifth year of his Expedition, he pierc'd into the *Northwest* Provinces toward *Ireland*, as if he had an intent to pass over thither; and indeed he is said to be invited over by a Petty Prince of that Island, who compell'd by his Rebellious Subjects thereunto, made some Addresses unto him.

The following year he spent in a March from *Edinburgh Northward*, to find out the limits of the Country, the *Romans* as yet not knowing whether *Britain* were an Island or not; in which march of his, he caus'd his Navy to keep pace with his Land-Army, both for his Security and Supply, but to the great Terrour of the poor *Britains*, who to free themselves from this danger, attempted the ninth Legion, separated from the rest of the common Army, yet were defeated, but after under the Conduct of *Galgacus*, eminent both for Nobility and Courage, resolv'd to put all to the hazard of a Battle; and assembling all their Forces upon the mountain *Grampus*, after a Cruel and Bloody Fight, were entirely Defeated; This Battle was Fought in the last year of *Agricola's* Government: For in the beginning of the year following, which was the 5th. of *Domitians* Reign, he return'd to *Rome*; where (after some shew of Honour,) he became the object of that Tyrants Envy, and not long after the Sacrifice of his Cruelty. After

After the departure of *Agricola*, it doth not clearly appear who succeeded ; some say *Cneus Trebellius*, others *Salustius Lucullus*, whom *Domitian* put to Death, because he fram'd new fashion'd Lances, and call'd them after his own Name ; this is all is mention'd in the *Roman* Histories during the remainder of *Domitians* Reign and his two Successors *Nerva* and *Trajan* ; little more is written concerning the state of Christianity in these times, here in *Britain*, save only that the Church of *Britain*, in the year of Grace 100. sent a Legation to *St. Clement* Bishop of *Rome*, desiring him to communicate unto them, the Order and Rites of Celebrating Divine Service ; and it is deliver'd by Tradition, that *St. Clement* set down the Order of offering Sacrifice instituted by *St. Peter*, which was after us'd, with some Addition throughout the whole *Western* Church.

In *Trajan's* time, *Britain* was divided only into two Provinces, call'd the first and second, greater and less, or the upper and lower *Britain* ; the former contain'd the *Southern* part, as far as the *River-Thames*, first possessed by the *Romans*, the latter the *Western* Provinces, as *Cornwal*, *Wales*, &c. Toward the latter end of *Trajan's* Reign, some of the *Britains* attempted to shake off the *Roman* yolk, but were neglected by the Emperour, engag'd in other Affairs of more concern ; It is not certain which of the *Britains* made this attempt ; *Coelus* is then said to be King of the *Britains*, not perhaps the sole King, but most considerable for Power and Wealth, to whom the rest yielded Honour and some kind of Subjection, as some of the *Brittish* Princes in former Ages are said to have done to *Cassibelan* ; and as after in the time of the *Heptarchy*, to him who was stil'd *Rex Anglorum* : This King *Coelus* is describ'd in History, to be a Prince of a Benign and Peaceable Nature, and well affected to the *Romans*, as having been train'd and brought up amongst them from his tender years, and consequently not likely to joyn in any Rebellion against them. Now though *Trajan* had not leisure to reduce these Tumultuous *Britains*, yet his Successor *Adrian* neglected them not, as may appear by several Coins, where on are Imprinted the *Brittish* Army, with three *Roman* Souldiers, importing the three Legions in *Britain*, viz. the second called *Augusta*, the fourteenth called *Vittrix*, and the twentyth called *Vittrix & Britanica* ; And this it seems was done to admonish the *Britains* that this new Emperour was mindful of their Disorders, which about three years after he came himself in person to chastise ; *Julius Severus* was now Pretor under *Adrian*, but did little, as to the suppressing the Tumults here, especially in the *Southern* parts, where *Coelus* was King. Howbeit *Adrian* in his third year began his Progress for the rectifying Disorders, composing Seditions, and restoring Discipline to his Armies every where ; He began with *Germany*, from thence took a view of *France*, and the following year pass'd over into *Britain*, where his first Exploit was, to separate such as Peaceably liv'd in subjection to the *Roman* Empire, from such as refus'd to submit to its yolk.

Now whereas the *Northern Britains* since they were overthrown by *Agricola*, had broken through the Fortifications he had made in the narrow *Isthmus* between the *Friths* of *Edenborough* and *Dunbritton* ; yet *Adrian* thought not fit to hazard his Army, in repelling them within those former bounds, but contented himself to raise a Wall or Rampire more *Southerly*, which he continu'd the space of 80 Miles between *Solway-Frith* on the *West*, and *Tinmouth* on the *East* side of the *Isle*, it was made of Turf, and strengthen'd with Timber ; and in after Ages was call'd, *The*

Picts Wall, when that *Northern Nation* became to be term'd *Picts*, as aforeſaid.

The next year *Adrian* was call'd out of *Britain*, to compoſe Sedition rais'd in *Alexandria* in *Egypt*: When *Adrian* was near thereabouts; the *Jews* and *Gentiles* were loud in their Complaints againſt the *Chriſtians* in *Paleſtine*, from whence that Holy Religion ſprang; the number of them was then great in that Country, by reaſon of the continual reſort of Believers to that Sacred place from every quarter of the World, to celebrate the memory both of our Saviours Actions and Paſſions there: Upon theſe Complaints, he renews the Perſecution began by his Predeceſſor, and imagining that he could deſtroy *Chriſtian Religion*, by a Malicious Defacing the Place where it began, he erected Idols of Devils in the moſt Sacred place of our Lords Paſſion, *Jupiter* in *Mount Calvary*, *Venus* where the *Croſs* had been fix'd, *Adonis* at *Bethlehem*, conceiving the memory of the *Chriſtian Religion* would be ſoon blotted out by the Worſhip of theſe Idols: And indeed this Holy Place lay in this deſolation, until *Helena* the Mother of *Conſtantine*, thought it worth her Pains to ſearch out the *Croſs*, as is hereafter more fully related.

The Learning, Patience and Conſtancy of the *Chriſtians*, through the interceſſion of Noble and Conſiderable Perſons on their behalf; caus'd *Adrian* at laſt to publiſh an Ediſt, that none ſhould be puniſh'd for their Belief, if free from other Crimes.

About the beginning of this Emperour's Reign, dy'd our King *Coelus*, leaving for his Succeſſor his Son *Lucius*, a Child of Ten years old, reſembling his Father in Virtue, and conſequently belov'd of his Subjects; his Fathers affection to the *Romans*, procur'd him a *Roman Name* deriv'd from Light, the *Britains* upon the ſame account call'd him *Lever Maur*, or a great Brightneſs, for the Joy he brought to the whole Kingdom, eſpecially to his Father, being born to him in his Old Age, and 37th. year of his Reign; perhaps this Name foreſhew'd a greater Light of Divine Truth, which in this Princes time, and by his care and procurement, was communicated to the whole Kingdom. This Bleſſing arriv'd not all at once, he did not preſently quit the Superſtition of his Fore-fathers, though he continu'd his Father's Kindneſs to the *Chriſtians*, his heart was to be prepar'd and cultivated by little and little for the Heavenly Seed, by many Diſpenſations of Providence hereafter occurring.

Gildas and *Nennius* mention a Meſſage ſent to the *Britains* by *Pope Evaristus* in the latter end of *Trajan's* Reign, exhorting them to the embracing of the *Chriſtian Faith*; the advantage or occaſion of this Meſſage might be from mitigating that perſecution of the *Chriſtians*; therefore that Holy Biſhop might lay hold of that opportunity to recommend a Religion, the Innocency whereof was approv'd by its greateſt Perſecutors: Nay, a late *German Author*, affirms, that our King *Lucius* obtain'd from *Pope Alexander*, the Succeſſor of *Evaristus*, that the *Chriſtian Faith* ſhould be Preach'd in this Iſle; which no doubt the *Pope* would eaſily grant, as may appear by the coming of *S. Timothy* and *S. Marcellus* with others into *Britain* about this time, of whom more hereafter: Moreover, in the moſt Antient Monuments of *Burton-Abbey*, we may find, That in the year of our Lord 149. nine Docters and Schollars were Baptiz'd at *Granta* or *Cambridge*; and it is confidently affirm'd by *Gildas*, That the *Chriſtian Faith* did from the beginning, entirely remain in *Britain*, until *Diocleſian's* time, which was by him well observ'd, leaſt any ſhould think the Religion brought in by the Apoſtles and their Diſciples, had been utterly extinguiſh'd.

To

To *Adrian* succeeded *Antoninus Pius*, who sent *Lollius Urbicus* to repel the Inroaching *Britains*, who soon drove them back within their former bounds; yet found work enough to compose the Differences and Dissentions which broke out afresh in the formerly subdu'd Provinces, between the *Brigantes* and *Ordovices*; these Tumults were of such danger and hazard, that the happy quieting them gave the addition of *Britannicus* to *Antoninus*.

In the 19th. year of this Emperour, *Pope Pius* the first establish'd by Decree the observation of *Easter*, or the Feast of our Lords Resurrection upon a *Sunday*, in opposition to such *Judaizing* Christians, who pretending a Tradition from *St. John the Evangelist*, kept it precisely on the 14th. day of the first Moon in *March*. Our Antient Ecclesiastical Monuments make mention about this time of one *Marcellus*, a *Britain* born, and a Zealous Preacher of the Faith in *Britain*, of whom our *English Martyrology* testifies, That he gather'd into a Flock the remainder of those, who had been Converted by *St. Joseph* of *Arimathæa* and his Companions, confirming them in the same Faith. This *St. Marcellus* was afterwards ordain'd Bishop of *Tongres* and *Triers*, these two Cities being govern'd at that time by one Bishop: In the *Annals* of which Church we read, That *Lucius King* of *Britain* was made a Christian, and Baptiz'd by this *Marcellus* a Teacher of the Inhabitants of *Triers*: Yet there are more Authentick Testimonies demonstrating, That he was Baptiz'd by *Fugarius* and *Damianus* sent by *Pope Eleutherius*. This Holy Bishop *Marcellus*, was the first *Britain* who suffer'd Martyrdom out of this Island, as *St. Alban* was the first who suffer'd within it; his Sufferings were in a great Persecution rais'd by *Marcus Aurelius* the Successor of *Antoninus*.

Together with *Marcellus*, there came from *Rome* another Illustrious Saint, of Noble Birth and Plentiful Fortunes, which yet he relinquish'd, that with the more freedom, he might Preach Christ Crucify'd: This *Timothens* was the Son of *Pudens*, a *Roman* Senator, and of his Wife suppos'd to be the famous *Claudia* the *British* Lady forespoken of; He was also Brother of *Novatus*, as also of *S. Pudentiana* and *Praxedes*, whose memories are Anniversarily celebrated by the *Catholick Church*: His coming hither is a considerable proof that his Mother was a *Britain*: It may be collected out of the Ecclesiastical Offices, that *Pudentiana* a Virgin, with her Sister *Praxedes* the Daughters of *Pudens*, practising the Duties of Christian Religion, with admirable Piety, Sold her Patrimony, and distributed to the Poor the Money thence arising; giving her self wholly to Fasting and Prayer; by her Zeal and endeavours her whole Family consisting of 96. persons was Converted to the Faith, and Baptiz'd by *Pope Pius*: And the publick Sacrifices being forbidden by *Antoninus*, the Holy *Pope* Celebrated the Divine Mysteries, with other Christians in the House of *Pudentiana*, who afforded those Holy Persons all necessary Sustainance; and being thus employ'd in such Offices of Piety, she dy'd the 14th. of the Calends of *June*, in the year of our Lord 161. and was bury'd in the Cemetery of *Priscilla*, in the *Salarian* way.

Her Brother *Novatus* dy'd the year following, concerning whose Death there is a Letter yet extant (from *Pastor* a Holy Priest) from *Rome*, to *Timothens* then employ'd in his Apostolick Office in *Britain*, signifying unto him, That the venerable Virgin *Praxedes* was in great affliction for the death of her Sister *Pudentiana*; *Pope Pius* and many Honourable Christians came to comfort her, and amongst the rest her Brother *Novatus*, who, about two months after he departed from his Sister *Praxedes* fell sick, and was forthwith visited by the Holy *Pope* and *Praxedes*, as also by other godly persons to his great Comfort.

That

That Novatus in the presence of those persons, declar'd his Will, and bequeath'd all his Estate to Timotheus and Praxedes, and shortly after departed in the Lord. And by this Letter Pastor desir'd, To know of Timotheus how he would have the Estate of his Brother Novatus dispos'd, to the end, that what the said Timotheus directed might be observ'd therein.

To which Letter *Timotheus* is said to give this Pious Answer, Perfum'd with Christian Charity; wherein, after a Salutation, favouring of the Holy simplicity of that Age, and desire to be recommended to the Memory and Intercession of the Holy Apostles, the Prelate of the Apostolick See, and all Saints, he signifies his desire, That what ever share was given to him by his Brother Novatus should be at the dispose of his Holy Sister Praxedes, and the Holy Priest Pastor, to whom he return'd his Answer: Which was after shewn to Pope Pius, who gave thanks to the Father Almighty; and after, at the request of Praxedes Dedicated a Church in the Baths of Novatus at Rome in the Bricklayers-street, where the Holy Pope also constituted a Roman Title, and consecrated a Font for Baptism. Those Titles were for the most part signify'd by Crosses, and were first in the nature of particular Parishes, by Pope Evaristus assign'd to the cure of particular Priests: The Baths which are here nam'd from Novatus, have elswere their denomination from Timotheus, and were scituated upon the mountain called Viminal: And in Truth the Christians privately resorted to this place for the celebration of their Divine Mysteries before any Church was Solemnly Consecrated there, as may be found in the Acts of Justin the Philosopher, who calls it the Timothean Bath: The same year that Novatus dy'd, the Emperour Antoninus ended his Life, after him succeeded Marcus Aurelius and Lucius Verus, joyntly governing the Empire with equal Authority.

In the second year of these Emperours, dy'd the Holy Virgin Praxedes, the particulars of whose death are recorded by Pastor in this manner. Two years and 18 days after this Church was Dedicated, there was a great Persecution rais'd against Christians, to enforce them to Worship Idols, and many were Crown'd with Martyrdom: Now the Holy Virgin Praxedes, fervent in the Holy Ghost, secretly conceal'd many good Christians in the said Title or Church, whose bodies she strengthen'd with Food, and their minds with Exhortations proceeding from Gods spirit; Insomuch, as notice was given to Aurelius that Christian Assemblies were made in her House; he then sent his Officers thither, who laid hold on Symitrius a Priest and 22 persons more, all which the Cruel Emperour commanded to be put to Death in the same Title, without any Examination; their Bodies Praxedes took by night, and bury'd in the Cœmety of Priscilla; but soon after afflicted for the suffering of the Saints, with many Groans she Pray'd that she might pass out of this Life; her Prayers found access unto our Lord Jesus, for in the 44th. day after the Martyrdom of the fore-mention'd Saints, she went unto the Lord, and Pastor the Priest bury'd her Body in her Fathers Cœmety of Priscilla upon the Salarian-way: This Persecution was begun at the Instigation of Heathen Philosophers, especially of the beastly Cynicks, particularly of Crescence, that infamous Wretch mention'd with indignation by Justin Martyr.

Thus much is deliver'd concerning the Holy Children of Pudens the Roman Senator, in the Acts of whom our Nation had an Interest, partly in regard their Mother was a British Lady, and that Timotheus was their Brother, who exercis'd his Apostolick Office in this Island, and no doubt had a great influence in disposing the mind of King Lucius towards the Christian Faith:

Faith ; of *Timotheus* little more is written, saving, that after the Death of his Sister *Praxedes*, he return'd to *Rome*, where he became a Prey to those Sensual *Philosophers*, and ended his Life by Martyrdom with his worthy Companion *Marcus*, as appears by an Epistle of *Pope Pius* ; wherein, amongst other things he declares, *S. Timotheus and Marcus to have ended their Lives by a Happy Conflict* ; And he concludes his Letter to the Bishop unto whom it was directed, thus, *Take care dear Brother that thou follow these Saints, in imitating their zeal, and freeing thy self from the Chains of this World : Make hast to obtain with the Holy Apostles the everlasting Palm of Victory, that Palm which St. Paul attain'd by a world of Sufferings, and St. Peter also, from whom the Cross it self could not take the love of Christ ; Soter and Eleutherius Salute thee, Salute the Brethren who live with thee in our Lord : Cerinthus Satans prime Minister, seduces many from the Faith ; may the Grace of Christ dwell for ever in thy heart.* We may see by this Epistle the Solicitude and Care of this Holy Pope for the Salvation of Souls, not in *Rome* only, but elsewhere ; as also in another Epistle of his to *Iustus*, wherein he recommends, *The Decent Interring of the Bodies of Martyrs, and a due Veneration of their Reliques.*

In the 18th. year of *Marcus Aurelius* and *L. Verus*, the Northern Province of the *Ottadini*, about *Berwick* broke out into Rebellion, for reducing of whom *Calphurnius Agricola* was sent into this Island, upon whose approach the Rebels quickly submitted : A little before this time *Pius* the first departed this Life, about the year of our Lord 166. and was succeeded by *St. Annicetus*, and him after 9 years succeeded *St. Soter*, who having for the space of five years fill'd the Chair of *St. Peter*, had for his Successor *St. Eleutherius*, in the year of our Lord 180. In whose third year our King *Lucius*, then an old man, after he had reign'd 58 years, by Gods Grace had his Youth renew'd as an Eagle, and was born again by Baptism, and made an Heir of an everlasting Kingdom. It may seem strange perhaps he should hold out so long against the Power of Truth ; But if we consider the tenaciousness of Humane Nature to inveterate Customs, so agreeable to Flesh and Blood, and the horrible Scandals and Prejudices then cast upon Christian Religion, it can appear no less then Miraculous, that a great King in his old Age should have the courage to submit his Crown and Scepter to the Spiritual Scepter of Christ's Kingdom. The Motives which might induce him hereunto, besides his long experience of the Innocence, Patience and Peaceable Dispositions of his Christian Subjects. May be

First, The Powerful Preaching and Perswasion of many Apostolick Preachers, such as were *St. Aristobulus*, *St. Marcellus*, *St. Timotheus*, &c.

Secondly, The Testimony of the Emperours themselves to the Christian Faith, and the Professors of it ; though otherwise Enemies to it.

Thirdly, The Testimony of God himself, in his miraculous rescue of the then reigning Emperour from unavoidable Ruine, by the Prayers of his Christian Souldiers.

As to the Testimony of the Emperours, not such as *Nero*, *Vitellius* and *Domitian*, whose favour to Christians would have been disgraceful, but of Princes Venerable in the World for Prudence and Courage, yet zealous for their own Superstition, such as *Nerva*, *Trajan*, *Hadrian*, *Antoninus Pius* and *Marcus Aurelius* ; and what their Testimony of the Christians was, may be collected out of the Edict of *Antoninus*, as followeth.

The

The Emperour *Cesar, Titus, Aelius Hadrianus, Antoninus Pius, Augustus* highest Priest, this 15th. time possess'd of the Tribunitial Power, and this third time Consul Father of his Country. To the People of Asia Health; I am assur'd that the Gods will not permit those men to lye hid in obscurity, who refuse to pay due Honour and Worship to them, for they themselves will far more severely punish such, then you can. And you do not consider, that by Molesting and Tormenting those men, whom you call Impious, and charge as Enemies to the Gods, you do thereby the more confirm and increase their Religion; for to them it is a thing more desirable to be accus'd as Criminal, to lay down their Lives for their God, then to enjoy the present Life with worldly Contentment. Hence it is that by exposing their Lives in this manner, they obtain over you a more Glorious victory, then if they should perform whatever you require. Now as concerning the Earthquakes, which both in late times, and at this present also do happen; I judge very reasonable to give you some Admonition: Whensoever such Calamities befall you, ye are presently disheartned and in despair, you impute it straight to their Religion, as if it alone were the cause of all misfortunes happening to you: On the other side, whensoever any such Accident befalls them, they are thereby incited to a more constant and firm Trust in God: Whereas all that while, you either loose all knowledge of God, and utterly despise all Sacred Duties; not only refusing to pay the Worship and Service due to the Deity, but grievously vexing, and to death pursuing those who do observe and reverence him. Now several Magistrates and Governours of our Provinces, have heretofore written Letters to our most Holy and Deify'd Father Hadrian, to whom his Answer and Rescript was, That no further trouble should be given to those men, except they should be otherwise guilty of any Crime, or had a design prejudicial to the Roman Empire. Many also have written to me in their favour, to whom my Answer was, That I assented to the Ordinance and Will of my late Father; And my pleasure is, that if any shall hereafter offer any Injury or Vexation to any Christian, as a Christian, the person so persecuted, though found indeed to be a Christian, shall be presently Acquitted, and his Accuser undergo just and due punishment.

This Edict, though directed particularly to Asia, yet had influence over the whole Roman World; and what could more advantageously recommend the Christian Religion, than what this Heathen Emperour here publish'd of it; and certainly the Testimony of such an Enemy, who was of so great Authority, could not but impress mightily upon the Hearts of moderate Heathens, much more upon King *Lucius*, who from his Parents inherited a Spirit of kindness and liberality towards the Christians.

But as for the Powerful Testimonies, which Almighty God himself at this time signally gave to all Mankind, by delivering not only the Roman Emperour, but the Empire it self from inevitable Destruction, by the Prayers of his Christian Servants. Let *Dio* a Roman Historian living in those times, and a bitter Enemy to the Christians, proclaim in his own words. The Emperour *Marcus* (saith he) after many Battles fought, and dangers undergone in Germany, in subduing the *Marcomanni* and *Jaziges*, was enforc'd to a new and sharp War against the *Quadi*, from which ensu'd a Victory happy to the Romans beyond their hope, obtain'd indeed by the miraculous favour of God; for the Romans in the midst of the Battle, being brought in extream danger, were sav'd after a wonderful manner, and meerly a special Divine assistance: They were narrowly inclos'd on all sides by the *Quadi*, yet in places commodious fought valiantly; but the barbarous enemy craftily forbore to come to a general En-

Engagement, hoping without that hazard, to see the Romans destroy'd before their faces with extremity of Heat and Thirst, whom by their Multitudes they had shut so in, that they could come by no Water. Now the Romans brought to these extreme difficulties, and tormented with Wounds, Diseases, Thirst, and the burning Heat of the Sun, could neither Fight, nor draw off from the place, nor expect any remedy; when behold on a suddain there was a gathering together of many Clouds, from which descended great showers of Rain, to the great comfort and Refreshment of the Romans; who being thus encourag'd by an unexpected assistance from Heaven, set upon their Enemies, (astonish'd at such a Miracle,) and forc'd them to flee; and seeing many of them in their flight kill'd with Lightning and Thunder-bolts from Heaven, so as it was notorious to all the World, that this so great Deliverance and Victory was the work not of Men but God only. Now though Dio was by clear conviction enforc'd to the Confession of Divine Goodness, yet his malice and envy against the Christians provok'd him to attribute this clear Miracle to Magick, or some false God, rather than to the true God of Christians: For he adds in the Conclusion of his Discourse, That the report then was, that a certain Egyptian Magician, call'd Arnuphis, then attending on the Emperour, did by Magical Arts invoke Mercury; especially that Deity who rules in the Air, and other Dæmons, and by their assistance forcibly procur'd those showers.

But Xiphilin the Abridger of Dio's History, evidently convinces this Imposture, shewing first, that this Emperour was never addicted to the delusions of Magick, or affected to the Professors of such Arts; and afterwards declaring the true circumstances of the matter to this effect. 'Marcus (saith he) having in his Army one Legion, consisting of Souldiers which came from Armenia, and were all Worshipers of Christ, the Prefect of the Pretorian Bands came to him when he was in great fear, what would become of his Armies, and at a loss what course to take; and told him, there was nothing so difficult, but those who were call'd Christians could obtain from God; of which Profession, there was then in the Army one entire Legion: Marcus thus inform'd, desir'd the Christians to make Supplication to their God, in behalf of the Army; which as soon as they had done, God immediately granted their Prayers, and with the same Showres refresh'd the Romans, and destroy'd their Enemies: Marcus wonderfully astonish'd with these Events, by a publick Edict honour'd the Christians, and call'd that Legion, the Thundering Legion; as by an Epistle of that Emperour extant at this day may appear; and by the Apologies also of Apollinaris, St. Gregory Nissen, and Tertullian, &c. is made also manifest.

The fore-mention'd Epistle follows in these words. 'The Emperour Caesar, Marcus Aurelius, Augustus, &c. High Priest, in the 28th. year of our Tribunitial Power, and our third Consulship, Father of our Country, Proconsul to the Senate and People of Rome, sends Health; I have given you Information touching the greatness of our present Design and Resolution, and all the Occurrences which successively happen'd to me in Germany, both in our Combats and Sieges. Truly when I was at Cornutum, our Scouts inform'd us, that there approach'd within the space of nine Miles, no fewer then 74 Ensigns of our Enemies; and the same thing did Pompeianus our General declare to us, which our selves likewise saw. Now having in our Army only four Legions, the First, the Tenth, the Twin Legion, and that of the Ferentarii; and there being in our Enemies Camp no fewer then 977000. when I compar'd our small Forces with the vast multitudes

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‘of our Barbarous Foes, I address’d my Prayers and Vows to our *Roman*
 ‘Gods; But when I saw that was neglected by them, and that the Enemy
 ‘began to over-charge us; I sent to call the *Christians*, which were not a
 ‘few in our Army, whom both by Prayers and Threats also I urg’d to assist
 ‘us, but Threats were neither needful, nor indeed seemly, as I perceiv’d
 ‘afterwards, when I found how Powerful they were: For they underta-
 ‘king our Defence, did not take care to provide themselves Weapons, or to
 ‘make use of Arms or Trumpets; for to put their trust in such things, is
 ‘not acceptable to that God, whose Name, Cause and Honour they alway car-
 ‘ry in their Hearts. Therefore it is just, that we should acknowledge
 ‘those to be safely protected by God, whom formerly we esteem’d to be
 ‘Impious; and Enemies to him. For having cast themselves Prostrate to
 ‘the ground, they offer’d their Prayers, not only for Me, but for the whole
 ‘Army, that some remedy might be sent us, to assuage the Hunger and
 ‘Thirst with which we were tormented: For by the space of five days,
 ‘we had Drank no Water, there being none left amongst us, nor means to
 ‘procure any, we being clos’d round about with Mountains in the very
 ‘heart of *Germany*: Now as soon as these *Christians* had cast themselves on
 ‘the ground, and Address’d their Prayers to that God, of whom I was igno-
 ‘rant, immediately there fell from Heaven abundance of Rain, which to us
 ‘was Cool and Refreshing; but to the Enemies, was accompany’d with Hail
 ‘in the likeness of Fire, and with Thunder-bolts: Thus that God who can
 ‘not be overcome, or resisted, was in a wonderful manner Propitious to their
 ‘Prayers and Supplications. For this reason, let us freely permit such as
 ‘these to be what they Profess, *Christians*, least we force them by their
 ‘Prayers to obtain such Weapons against us from Heaven: My Judgement
 ‘and Sentence therefore is, that none be question’d, or call’d into Judge-
 ‘ment upon the Charge that he is a *Christian*; So that if any one be found
 ‘to lay this as a Crime against any one, that he is a *Christian*, let it be made
 ‘known to the person so accus’d, that he is to be presently dismiss’d and
 ‘acquitted, in case no other Crime be objected against him; and let Him
 ‘who accus’d such *Christian*, be Burnt Alive: Whosoever therefore pro-
 ‘fesses himself a *Christian*, is hereby freed from any danger in that regard
 ‘threatned against him: Neither let the Magistrate who governs the Pro-
 ‘vince, endeavour to make him renounce his Profession, or any ways
 ‘abridge his Liberty. And my Sentence moreover is, That this Edict be
 ‘further Establish’d by Decree of the Senate, and publickly expos’d in the
 ‘Common place of *Trajan*, that any one may Read it; let *Vetrusius Pollio*
 ‘likewise Prefect of the City, take order that this Constitution be sent into
 ‘all Provinces; neither let any one be prohibited to take a Copy, or make
 ‘use of it, Farewel.

The Emperour not content with so much advange to Celebrate the won-
 derful Power and Goodness of the true God by Edicts and Writings pub-
 lish’d to the whole World, proceeded to a yet more Illustrious Expression
 of his gratitude: And because Edicts were only in force for the present age,
 He, to Eternize the memory of so great a Deliverance, rais’d up, in a spacious
 place at *Rome*, a vast Pillar, on which was engrav’d the whole History,
 to be read in all future times.

Certainly such a Confession of the Debility of the *Roman* Deities, and the
 Omnipotence of the True God Worship’d only by the *Christians*, made by
 the most Wise, Learn’d and Virtuous Emperour of the *Romans*, must needs
 have

have a strange influence on the minds of many men throughout the whole Empire, to incline them to conform themselves to his Judgement, though his Practise were otherwife, for Worldly respects; and indeed it produc'd a number of *Christians*, not only out of the Vulgar Rank, but of Honourable and Noted Persons; Infomuch, as *Tertullian* (a *Christian* Writer of the next Age,) declares to the *Romans*, *That though they counted Christians as Externs, yet (saith he) we fill all your places, your Cities, Isles, Castles, Free-Towns, Camps, Tribes, Corporations, Palaces, Senates, &c.* No wonder then if our *British* King *Lucius* prepar'd as aforesaid, and inform'd by *Trebellius* and *Pertinax*, principal Officers sent into *Britain*, not only of the said Miraculous Deliverance, but what numbers of the *Roman* Nobility and Senators had thereupon given up their Names to Christ: No wonder if *Lucius* thus convinc'd in Judgement, and not deter'd by the *Roman* Civil Power, at last submitted his neck to the same easy yolk.

As for our *Bale's* conceit that *Trebellius* and *Pertinax* were both *Christians*, and wrought upon *Lucius*; there is no ground in History for it: And as to the manner and order of this Kings Conversion, it might have been more clearly publish'd to the World, had not the Antient History of *Elevanus*, who liv'd in the time of *Pope Eleutherius*, been lost; Nevertheless, what may be glean'd out of Primitive Records, as Relicks of Antient Tradition, shall not be omitted, especially if approv'd by modern Authors: Amongst the rest thus writes *Bale*, '*Lucius* (as he conjectures) was scandaliz'd at the meanness and poverty of Christ, as the *Jews* were: For though Christian Religion had for the space of more than 100. years been propagated in *Britain*, yet it seem'd to be depriv'd of its due splendour, because hitherto Administred by simple, poor and contemptible persons, and wanted the Authority of the Empire to support it. Therefore as soon as the said King was inform'd by the Emperour's Lieutenants, that upon the ceasing of Persecution, many Illustrious *Romans* had embrac'd the *Christian Faith*, he then began to entertain a more worthy conceit of it; and now seriously comparing this Holy Faith, with what he had learn'd from his *Druids*, the Simplicity and Sanctity of the one, with the foul and barbarous Superstitions of the other, and considering the inestimable Promises of Eternal Glory and Happiness, propos'd and assur'd in and by the Gospel, to any share whereof his own Priests never pretended the least claim, he grew weary of his former Errours, and was willing to be further instructed in those Verities, with a few Beams whereof he had been formerly Enlightned.

And therefore though there wanted not such as had skill enough to satisfie this King, in the Truth of Christian Religion, especially *Elvanus* before mention'd, and *Medvinus* among the *Belge*; yet the prudent King (by their advice, no doubt,) thought himself oblig'd to implore a greater Authority, for the Establishing a new Church, and settling the common Affairs of Religion amongst his Subjects. However, though in his neighbouring Kingdom of *Gaule*, many renown'd and learn'd Bishops were then living, especially *St. Irenaeus* Bishop of *Lyons*; yet to none of these had *Lucius* particular recourse, but sent two Messengers through that Nation, directing them to *St. Eleutherius*, a worthy Successor of *St. Peter* in the Apostolick Chair, which He, with the whole Christian World took to be the Fountain of all Ecclesiastical Jurisdiction: This he might well learn from *St. Irenaeus* against Heresies; who declares, *That every Church, and all Christians where-ever dispers'd, should have recourse to the Roman Church, by reason of its more*

Powerful Principality. *Tertullian* also, then an Eminent Priest, would have given the same advice, for thus he bespeaks his Readers, *Who ever thou art, (saith he) who wouldst better employ thy Curiosity in the business of thy Salvation, take a view of the Principal Churches founded by the Apostles. If Italy be nearest to thee, thou mayest repair to Rome, from whence our Authority in Africk is likewise deriv'd; a Church it is happy in its constitution: To which the chief Apostles, together with their Blood, shed forth the whole Doctrine of Christianity.* And as for *St. Irenæus*, he gives a Catalogue of all the Bishops of *Rome*, to the time of *Eleutherius*, with whom he was Contemporary; and with his Catalogue, this Assertion. *By making known the Faith of that chiefest and most Antient Church of Rome, renown'd throughout the whole World, founded and constituted by the most glorious Apostles St. Peter and St. Paul, and by an un-interrupted Succession of Bishops deriv'd to our times, we confound all those who any way either by an unlawful self-love, vain glory, blindness, or perversity of Opinion, make separated congregations professing other Doctrine.*

Therefore to *Eleutherius* Pastor of this Church, *King Lucius* address'd himself to obtain Laws and Ordinances necessary for the constitution of a well order'd Church in this Kingdom; what his Message was, our Bishop *Usher* hath declar'd out of an Antient Book belonging to the Monastery of *Abingdon*, namely, *That King Lucius having heard the Fame of the Sanctity of Preachers at that time in Rome, sent his Messengers with publick Letters in great Expedition, most devoutly and earnestly beseeching the venerable Pope Eleutherius, that by his Order and Will he might be made a Christian.* It is true, the Bishop will by no means attribute this to the Primacy of the *Roman* Bishop, but to the Commerce and strict Alliance between the Conquer'd *Britains* and that Imperial City; contrary to the plain Judgements of *Irenæus* and *Tertullian* before-mention'd, and the Traditionary practice of all Ages. In the Protestant Author of the *British* Antiquities, we may find who were this Kings Messengers, namely *Elvanus* and *Medwinus* before-mention'd, and what their Message was more particularly, *viz.* 'To request the *Roman* Bishop, that he would be pleas'd to direct his Legates, with order to Baptize him, being already indued with Christian Doctrine, and that they might bring the *Roman* Laws with them, according to which he might Order and Establish both the Ecclesiastical and Civil State of his Kingdom. The Pious Bishop *Eleutherius*, much more zealous to propagate the Divine Doctrine, than to Illustrate his own Fame, signify'd to the King his inexpressible joy for the gaining of so great a King to the Obedience of Christ, but for the Civil ordering of his Kingdom, thought his interressing himself therein, would be to little purpose; for those Laws were not necessary for the constitution of a *Christian Commonwealth*, and that by them many things were establish'd, which ought not to be observ'd by those who profess the Christian Faith, &c.

St. Bede mentioning these requests of the King to *Pope Eleutherius*, adds presently, *That he obtain'd the effect of his Pious Petition, as to so much thereof as concern'd his further instruction in Christian Religion; As may appear by the Pope's Answer, preserv'd to this day by Matthew of Westminster, as followeth; 'Your request to Us is, that we would transmit to you a Copy of the Roman and Imperial Laws, which it seems you desire to make use of in your Kingdom of Britain: But you must be inform'd, that the Roman Laws, and such as are Enacted by the Emperour, are not of such obligation, but they may be at any time rejected, which the Law of God in no*
'Case

Case must be. Now by the Divine Mercy you have of late submitted your self in your Kingdom of *Britain*, to the Law and Faith of Christ, so that you have already with you both the Old and New Testament, out of Them therefore, by Gods Inspiration, and with the common Councel of your Kingdom collect and frame a Law, and by it (through the Divine assistance) govern your Kingdom of *Britain*. You are Gods Deputy in your Kingdom, according as the Kingly Prophet says, *The Earth is our Lords and the fulness of it, the round World and all that dwell in it*: And again, the same Kingly Prophet saith, *Thou hast lov'd Righteousness, and hated Iniquity, Therefore thy God hath Anointed thee with the Oyl of Gladness above thy Fellows*; And again, *Give thy Judgements to the King, and thy Justice, &c.* He saith, *thy Judgement*, not the Judgement and Justice of *Cæsar*, for the Christian Nations and People of your Kingdom, who live under your peaceable Protection, are the Children of God, under his care, who according to the Gospel, *Protect them as a Hen, gathering her Chickens under her Wings*, &c. The Nations therefore of your Kingdom are your People, which being hitherto divided, you ought to gather into one unanimous Congregation to the Obedience of the Faith and Law of Christ, constituting of them one Church, which you must Cherish, Maintain, Protect and Govern, that so you may Reign with Christ for ever, whose Deputy you are in the said Kingdom.

Some modern Writers add, indeed some other passages incoherent and impertinent to it, most likely to be Fictitious, as perhaps the whole Epistle may be thought to be, did not the credit of *Matthew of Westminster* somewhat support it: Be the Objections against it, or the Additions to it what they will, sure it is the Conversion of *St. Lucius* doth not much depend upon it. Doubtless, this, or some such like Answer was brought back by *Elvanus* and *Medwinus*, and with them came two other Holy men, Commission'd by *Eleutherius*, not only to Instruct and Baptize the King, and those who by his imitation embrac'd the Christian Faith, but to order and establish all Ecclesiastical Affairs in the Kingdom; the Names of those two Commissioners were *Eugatius* and *Damianus*, accounted well qualify'd for their Mission, and of the degree of Bishops or Prelates, that they might be able to Consecrate Churches, Erect Bishopricks, Dispense Orders, and the like.

Concerning *Elvanus* and *Medwinus* good Authors write, that the first was Consecrated Bishop at *Rome*, and the other Preacher or Doctor of the Christian Faith; Though there be others, who upon little or no ground, suppose them only *Catechumens* when they went thither, and consequently incapable of such Preferment: Whereas it is very probable that they were eminent Preachers of the Christian Faith to King *Lucius* and others; and as appears by Antient Monuments, they were Disciples of *Joseph of Arimathea*, bred up at *Glastonbury*, full of Zeal to Gods Glory according to knowledge, and accustom'd to a Contemplative Life in Prayer and Mortification.

Eugatius and *Damianus* admitted to the Presence of King *Lucius*, and acquainting him from whom they were sent, and upon what Errand; forthwith the King, and his whole Family, with many others, receiv'd Baptism, according to the Rites and Ceremonies of the *Roman Church*: The name of the Queen to King *Lucius* is not recorded, but his Sister Baptiz'd with him, in Antient Records, is Nam'd *Emerita*, of whose Holiness and Constancy in Martyrdom, more is to be said hereafter: As for the particular form this King was Baptiz'd in, it was certainly done according to the *Roman Church*.

Church, conformable no doubt to the Ordinances of the Apostles, as St. *Justin Martyr*, *Irenæus* and *Tertullian*, living all in or about that Age, do confidently Affirm, *Now, though to the Essence of Baptism, nothing is more requir'd than due matter, which is Water, a due form of Words, and a right intention of him who confers it*: Yet even in these Primitive times, other Sacred and Ceremonious Rites were subjoyn'd, the more effectually to apply and imprint the force and virtue of that Sacrament in the minds of the Receivers, as is most evident from Tradition, and the Writings of those times; and this by the prescription even of the Apostles themselves and their immediate Successors; But if not so, who can deny the Authority of the Church, as to the creating such Ceremonies as may make the Celebration of the Holy Sacraments more Solemn and August, especially considering what our Lord hath pronounc'd concerning his Church, *He that heareth (or obeyeth) you, heareth me*. Of these Additional Rites, the principal are these.

First. The Arming the Baptiz'd person with the Sign of the *Cross*.

Secondly. The Anointing his Head with Holy Oyl and Chrism.

Thirdly. The Blessing of the Water design'd for Baptism.

Fourthly, The using of Exorcisms and Holy Prayers, to drive away the Enemy of Mankind.

All these Rites were practic'd in the Primitive times, as may be prov'd by a cloud of Faithful Witnesses in several Ages, by constant Tradition, as St. *Basil* fully demonstrates. 'After the administration of Baptism to the King, those Holy men *Fugatius* and *Damianus* together with *Elvanus* and *Medwinus* wholly imploy'd themselves in Preaching the Gospel of Christ, through all the Provinces of the Kingdom; in disputing against the Superstition of the *Druids*, and demonstrating the vanity of their Idols, and the abominableness of their Horrible Sacrifices: And being attended with the Kings Authority and Zeal, they broke in pieces those Idols, and easily perswaded the *Britains* to renounce their Antient Superstitions: So that in a short space, the Christian Faith and Worship of the only true God, came generally to be had in Honour and Admiration. *Matthew of Westminster* adds, That these Blessed Teachers having in a great measure defac'd Idolatry through all *Britain*, they Dedicated to the Honour of one God and his Saints, those Temples which had been founded to the Worship of many false Gods, filling them with Assemblies of Lawfull Pastors. Saying further, That in divers Cities of the Kingdom they constituted, or at least design'd 28 Bishops, subject to three Archbishops, or Metropolitan Sees, the prime whereof was *London*, to which *Cornwall* and all the Provinces on the South of *Severn* and *Wales* were actually subjected, or design'd so to be. The Second was *York*, to which was laid *Deira* and *Albania* divided from *Loegria*, or the former part by the River *Humber*. The third, the City of *Legions*, which had Dominion over *Cambria* or *Wales*, sever'd from *Loegria* by the River *Severn*. This City was call'd *Caerleon*, and situate upon the River *Osca* or *Usk*, as by the ruins there may appear: At the first indeed Bishops did not confine themselves to one place, but exercis'd their Pastoral Duties from one place to another, as they had occasion; but after their Flocks increasing, each Bishop was limited to his peculiar Flock, and seated themselves in the eminent Cities, then in number about 28. and consequently so many Bishops were ordain'd.

We find in the Antient Book belonging to the Monastery of *Abingdon*, to this effect, *That Eleutherius sent his Missioners Faganus and Divianus, Learn'd*
and

and Holy men to King Lucius, who Baptiz'd the King, and his People embracing the Christian Faith, destroy'd Idols, and built Churches, and decreed that in those Cities, where formerly resided Arch-flamens, according to the Pagan Superstition, there Arch-bishops should be establish'd, and where ordinary Flamens were, there Bishops should succeed, the chief Cities then were London, York and Caerleon, which became the Seats of three Arch-bishops. Possibly the Title of Flamens and Arch-flamens was given to these Druid Priests by the Romans, who might be distinguish'd amongst themselves by some other Name.

The Names of these 28 Cities have been collected out of History. I. *Cair Gumequir*, which perhaps is *Norwich*, by the *Britains* call'd *Cair Guntius*, or perhaps rather *Winwick* in *Lancashire*, some say *Winchester*. II. *Mincip* or *Municip*, which is *Verulam* near *St. Albans*. III. *Cair Lualid Lnguballia*, now *Caerleil*. IV. *Mediolanum* at this day *Meirvod* in *Montgomeryshire*. V. *Cair Colon* or *Colonia*, now *Colchester*. VI. *Cair Ebranc*, now *Tork*. VII. *Cair Custeint* near *Carnarvan*, by *Antonine* call'd *Seguntium*, and *Cair Custeint*, because *Constantius* the Father of *Constantine* was there buried, and his Body there found in the time of *Edward* the First after the Conquest, and by him Honourably Interr'd. VIII. *Cair Caratauc*, or *Caradoc* in the borders of *Shropshire*, between the Rivers *Teindus* and *Cobunus*, where *Caractacus* was Defeated by *Ostorius*. IX. *Cair Grant*, now *Cambridge* upon the River *Grant*. X. *Maucguid*, *Mancunium* in *Lancashire* as some think, *Manduessedum* or *Manchester* in *Warwickshire* as others. XI. *Cair Londein*, or *Cair Lud*, now *London*. XII. *Cair Guorthigirn* in *Radnorshire*, where King *Vortigern* hid himself from Divine Justice, but could not escape it, but was Burnt by Lightning in and with that City. XIII. *Cair Ceint* now *Canterbury*, formerly *Dorbernia*. XIV. *Cair Guorargon Branonium*, now *Worcester*. XV. *Cair Peris* or *Portcester*, now *Portsmouth*. XVI. *Cair Daun* or *Danus*, now *Doncaster* in *Yorkshire*. XVII. *Cair Legio* of the 20th. Legion there quarter'd, now *Chester*. XVIII. *Cair Guaricon*, or *Guarvinc* of *Gnarth*, a Garrison in the *British* Tongue, now *Warwick*. XIX. *Cair Segesut*, or the City of the *Segontiaci*, the first People of this Island, who yielded to *Cesar*, since call'd *Silchester* in *Hampshire*. XX. *Cair Leon*, from the second Legion, or *Usk*, from the River; it was seated in *Monmouthshire*, and is now ruin'd. XXI. *Cair Guent*, or *Venta Belgarum* now *Winchester*. XXII. *Cair Brito*, now call'd *Bristol*. XXIII. *Cair Lerion*, by the *Saxons* *Legecesiria*, now *Leicester*. XXIV. *Cair Draiton*, which Bishop *Usher* thinks to be that which is now call'd *Draiton* in *Shropshire*. XXV. *Cair Pentavelcoit* seated upon the River *Ivel* in *Somersetshire*, now *Ilchester*; yet the said Learn'd Bishop thinks it should be written *Pensavelcoit*, supposing it to be *Penissey* in *Sussex*, where *William* the Conqueror first landed. XXVI. *Cair Vervac*, or *Uriconium*, now *Wroxcester* in *Shropshire*. XXVII. *Calemion*, or *Calion*, which *Cambden* takes to be *Comelet* in *Somersetshire*, where *Roman* Coins are frequently found, and where are the footsteps of a Camp. XXVIII. *Cair Luitcoit*, or *Lindcoit*, or *Lindum*, now *Lincoln*: These were the 28 Cities, perhaps not all extant in the days of King *Lucius*, at least under those Names, which were design'd then for the Seats of Arch-bishops and Bishops; though perhaps some other might be design'd for that purpose: And it may be the Name of Arch-bishops was not then us'd, yet the jurisdiction was alike, under the Name of Metropolitans, from the Metropolis, or most Eminent Cities. How many of these Cities were supply'd with Bishops, is not certain, Records only mention, besides *Elvanus* Consecrated at *Rome*, *Theanus* only

only, a *Britain* and first Metropolitan Bishop of *London*, where our Devout King *Lucius* built a Church in *Cornhill*, Consecrated to *St. Peter*, the Truth whereof is manifested by an Inscription on an Antient Table not long since hanging in the said Church, to this effect following, *In the year of our Lord 179. Lucius the first Christian King of this Land, founded the first Church at London, namely the Church of St. Peter in Cornhill: He establish'd there an Arch-Episcopal See, it was the prime Church of the Kingdom, and so continu'd for 400. years until the coming of St. Augustine the Apostle of England: Some make Theannus Founder of this Church, assisted therein by Cirannus the Kings Cup-bearer: How long Theannus govern'd in this See, is uncertain, however he was succeeded by St. Elvanus, though Malmesburienfis makes it doubtful in what place the Arch-Episcopal jurisdiction was fix'd, during the time of the Britains.*

Fugatius and *Damianus* after their three years successful Labours in this new Vineyard of our Lord, (as *Historians* witness,) return'd to *Rome*, to give an account to *St. Eleutherius*, how affairs stood in *Britain*. As to this, *Matthew of Westminster* expresses himself most fully, affirming, *That in the year of Grace 186. the Blessed Prelates, Fugatius and Damianus return'd to Rome, and obtain'd from the Holy Pope Eleutherius, a confirmation of all they had done in Britain, and then came back again, accompany'd with many others: By whose Instructions the British Nation being confirm'd in the Faith of Christ, became Illustrious; the Names and Acts of these Holy men may be found in the History of our Gildas, concerning the Victory of Aurelius Ambrosius.*

It was the practice of Christian Churches to have frequent recourse to the Chair of *St. Peter*, and about this very time the Church of *Lions* in *France*, sent *Irenaeus* to *St. Eleutherius* for the resolving of questions about Ecclesiastical Affairs, as *St. Jerom* witnesseth; and of the same Errand, before this time, went *St. Beatus* to *Rome*, as is before-mention'd. This hath been frequently done in a due Subordination to the Supream Tribunal of the Church, and for the preservation of Unity, the Center whereof the Chair of *St. Peter* was ever accounted.

When *Fugatius* and *Damianus* came back into *Britain*, they presented the King with a Crown Bless'd by that Holy Pope, with many Divine Admonitions, more acceptable than the Crown, relating to the Government of his Civil State, and his Defence of Holy Church: It is said the Pope also prescrib'd the limits of his Kingdom so far *Northerly*, that some conjecture, that from thence it is, that so many of those *Northern* Provinces became subject to the Ecclesiastical Jurisdiction of the Metropolitan Church of *York*.

Other Churches were afterwards built; as first at *Westminster* in the place of an Idol Temple consecrated to *Apollo*, which in the Reign of *Antoninus Pius* was by an Earthquake cast to the ground; This Church from the days of King *Lucius*, was design'd for a Burying place of our Kings, as at this day, and after it was Re-edify'd by *St. Edward* the Confessor. A second Metropolitan Church was about this time erected in the City of *York*, esteem'd in that Age the prime City and Church of *Britain*. The third Metropolitan Church was then also built at *Landaff* or *Caerleon* upon *Usk*, in which City, (now ruin'd,) were three Noble Churches; one bearing the Title of the Holy Martyr *Julius*, Beautifi'd with a Monastery of Virgins Consecrated to God. A second founded by the Name of his Companion *St. Aaron*; And a third famous for being the Metropolitan See of all *Cambria*;

bria; although *Dubritius* is mention'd in History to be the first Arch-bishop of the *Welsh Britains*; concerning the Church of *Landaff*, and the Superiority of it, something may be gather'd out of the Protestation of *Urbanus* before *Calixtus* the second, in the Council of *Rhemes*. However, sure it is, that after the coming of *St. Augustine* the Monk, the Bishop of *Landaff* hath always been subject to the See of *Canterbury*.

This King *Lucius* built another Church also at *Dover*, in Honour of our Blessed Saviour and his Glorious Mother, and some other Churches elsewhere: As this King shew'd himself Munificent in Building of Churches, so also was he Liberal in his Endowments and Priviledges bestow'd upon them, by transferring the Possessions of Idol-Temples to Christian Churches, and further Enriching them with more Lands and greater Immunities; so that some Malefactors might have refuge within their Precincts, which benefit of Sanctuary hath been continu'd and increas'd by most succeeding Princes; neither were the Revenues belonging to *Pagan* Temples inconsiderable, for that Religion was very costly; for it is certain, that the *Pagan Flamens* in *London* Sacrific'd yearly 40000. Cows, 100000. Sheep, innumerable sorts of all Fowl, besides 30000. Savage Beasts, as Staggs, and other Beasts of the Forrest. Besides all this, King *Lucius* in the 6th. year after his Conversion, Founded a Church and Monastery at *Winchester*, which he plentifully Endow'd; it is said to be a Church of vast Dimensions, and Adorn'd with an Episcopal Palace, the Possessions of it extended 12. Miles round about the City: This Church was Dedicated to the Honour of our Saviour by *Eugatius* and *Damianus*, and *Devotus* a Monk by them Constituted the first Abbot; from this time, until the time of *Dioclesian*, the Monks here quietly serv'd God; after the Rule and Order prescrib'd by *St. Mark* the Evangelist, and first Bishop of *Alexandria*, which Rule is thus describ'd by *Cassianus*, saying, *These Monks did not content themselves to retain the order of living, practis'd by the Primitive Christians, whereof we read in the Acts of the Apostles, That they had all things in common, accounted nothing their own, sold their Possessions and laid the price at the Apostles feet, to be divided amongst such as had need*: But these Monks aspir'd to practices more sublime, for retiring them to the most secret places, they led a Life of unparallel'd Abstinence and Austerity, in Reading of Holy Scripture day and night, in fervent Prayer, and continual Labour of their Hands, without regard of Food or Sustenance, save only that every second or third day they would receive some slender Sustenance for necessity, not for the satisfaction of their Appetite, and not then until after Sun-set: The Light they spent in Labour or Holy Exercises, Darkness suffic'd for the care of their Bodies. Under the Persecution of *Dioclesian*, this Holy Fraternity was dissipated, but not long after again restor'd, and their Church Consecrated by *Constantins* Bishop of *Winchester*, in the year of Grace 309. taking a new Name from *St. Amphibolus*, who with *St. Alban* was Crown'd with Martyrdom; and by this Name *Gildas* calls it in his relation of the Sons of *Mordred*, Murder'd by *Constantine* in this place. It suffer'd a second Eclipse, when the Infidel Saxons laid waste all Holy places in this Island; Howbeit no sooner did the Saxons embrace the Faith of Christ, but they repair'd this Church and Monastery, after call'd *de Hida*, and restor'd it to greater Splendor and Magnificence then it had before; in which Splendor and Beauty it continu'd fortify'd by Charters of Kings and Bulls of Popes, untill all Religious Houses were swallow'd up by the fury and Avarice of *Henry* the VIII. So as *St. Edward*

the Confessor in his Charter to the Monastery of *Westminster* prov'd a Prophet, who declar'd, *The same Charter should continue in force, so long as the love of Christianity should remain in this Nation.*

Our Devout and Wise King *Lucius*, did not only endow Churches and Monasteries for the present Worship of God, but provided Seminaries of Learning and Piety, for the future increase thereof; the most Famous of which was the School and Monastery of *Bangor* in *North-Wales*: It is said to be the first Colledge of *Christian Philosophers*, but is in some Authors mistaken, for another of that Name in *Ulster*, from whence proceeded the famous Bishop *St. Malachias*, whose Life is elegantly written by *St. Bernard*. However this famous Monastery, it seems, prosper'd so well for a long time, that at the coming of *St. Augustine* into *England*, more than 2000. Monks were found in it. This King was not only careful to plant and settle the *Christian Faith* within his own Kingdom, but as many Antient and Credible Records testify, personally sow'd the Seeds of Christianity in *Germany* and other Forreign parts, and as some say there ended his days, as his Virgin Sister and Martyr also did.

Fugatius or *Phaganus* and *Damianus* being inform'd of *St. Joseph* and his Companion's retirement to *Glastonbury*, and their deaths there, visited the place, which they found reduc'd to little better then a Covert of Wild-Beasts, so little encouragement or countenance had the *Christian Faith* receiv'd; yet by Divine conduct, they discover'd an Antient Church built by *St. Joseph* and his Companions, and Consecrated as afore-said, by God himself, they also found the *Holy-Cross*, with several Writings and other Tokens, declaring the place to have been formerly an Habitation of *Christians*, and receptable of those prime Disciples. They therefore added another Oratory built of Stone, Dedicated to the Honour of *St. Peter* and *St. Paul*, and on the Top of the *Tor* or Mountain, rais'd a Chappel to the Honour of *St. Michael* the *Arch-Angel*; And lastly to continue the Service of God which had been interrupted, they establish'd a succession of 12 Devout persons in memory of *St. Joseph*, and the first 12. which Succession continu'd till the coming of *St. Patrick* (the Apostle of *Ireland*) unto this place. These two Holy men made this place their Retirement for the space of nine years, and there dy'd, and were bury'd, as is believ'd, about the year of our Lord 199. After the Death of *Lucius*, which happen'd in the 7th. year of *Severus*, none of the *British* Race were permitted to reign, but Legats from the Emperour, commanding the *Roman Army*. In the time of *Commodus*, little more of moment is mention'd concerning the *British* Affairs, save that in his time *Ulpus Marcellus* drove back the *Caledonian Britains*, who had made Irruptions into the *Roman Territories* in *Britain*.

The Conversion of *Britain* was so famous in the Church of God, that *Origen* takes notice of it; and the Faith of Christ spread it self even unto the Northern parts of this Island within two years after the Death of *Lucius*, infomuch as *Tertullian*, who liv'd about these times, cries out, *That those Provinces of Britain, into which the Roman Armies were not able to pierce, yet willingly submitted to the Faith of our Blessed Saviour.*

Donaldus then King of those Northern quarters, rejected the Worship of Divels, embrac'd the Faith of Christ, and obtain'd of Pope *Victor* the 15th. after *St. Peter*, several Learn'd and Illustrious men to be sent into those Northern parts to Baptize himself, his Wife and Family, with many of his Nobility: *Fulgentius* a Kinsman of *Lucius*, was certainly the first who in-

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still'd the love of Christian Verities into the mind of *Donaldus*, and advis'd him to send to *Victor* for more perfect Instructions: By the conduct and Courage of this *Fulgentius*, *Donaldus* obtain'd a great Victory over the *Romans*: *Severus* himself was fain to engage his own Presence and Authority, to repair this loss by a formidable Army; this great exploit of the Emperour obtain'd him and his Sons the Title of *Britannicus*: *Fulgentius* not long after ended his Life at *Tork*, then the Imperial City. *Severus* after this Victory built a new Wall, with frequent Towers, and a vast deep Trench, and then retir'd with his Army to *Tork*, but by the way was met and daunted with an *Ethiopian* Souldier, *Cole-black* and Crown'd with *Cypress*, who told him, *He had been all, and overcame all*, and bid him, *now be a God*: This was an ill Omen, which, with others of like sort, are said to preface his Death, and indeed it follow'd soon after, in that City where he was with exquisite Ceremonies made a God, but his Ashes with Costly Odours were gather'd into a precious Box, and with great veneration carry'd to *Rome*.

It is observ'd that these *Caledonian Britains*, us'd no Garments, but mark'd their Bodies with Pictures and Figures of Beasts, as their chief bravery, and from thence no doubt came to be call'd *Picts*, or a Painted People.

In the fourth year of *Antoninus Bassianus* dy'd *Donaldus*, who Coin'd Silver and Gold, marking it on the one side with the Figure of the *Saving-Cross*, on the other side with his own Face, thereby to propagate the memory of the *Christian Faith*, first embrac'd by him, among all the Kings of that Nation; he was bury'd in a field with Christian Ceremonies and Solemnities, the same field having been Consecrated with accustom'd Prayers for the Burial of Christians. By this the present Inhabitants of *Scotland* may discern the difference between the Christianity of this their first Christen'd King, and that which they have lately chosen instead of it: He would not rest after Death, but in a place Consecrated by the Devotions of Holy Priests, who celebrated his Obsequies according to the Primitive Christian Usage, by making Oblations for him, and offering the most Holy Sacrifice for the Refreshment of his Soul, as *St. Cyprian* who liv'd not long after, describes the manner of Ancient Christian Burial, and justly chargeth Bishop *Martialis*, *With Burying the Children of this Donaldus in the prophane Sepulchres of the Heathen*. Among other Ceremonies of Christian Burials, this was one, *That a Cross was erected upon their Monuments*.

Young *Amphibalus* born at *Caeleon* upon *Usk*, was from his tender years bred up in good Literature; and about this time instructed in the Christian Religion, afterwards he travell'd to *Rome*, where he spent his time, principally in Reading and Understanding Holy Scriptures, and the Doctrine of Christian Religion, till the beginning of the Cruel Persecution rais'd by *Dioclesian*: This young man was ordain'd a Priest at *Rome*, and sent back by the Pope into *Britain*, and there became (as some say, Bishop of the *Isle of Man*).

In the year of Grace 221. Pope *Zephyrin* dy'd, and was succeeded by *Calistus*, in whose time, one *Cadorus* is said to be Bishop of *London*. The Emperour *Alexander Severus*, a Virtuous Prince, no Enemy to Christianity, which some conceive to have been profess'd by his Mother *Mammaea*, was in the 14th. year of his reign slain by the Treason of *Julius Maximinus*, who succeeded in his place: When *Maximinus* began his reign, Christian Religion flourish'd, not only in the Southern parts of *Britain*, but among the *Caledonians* also, where reign'd *Chrathilintus* a Christian Prince, Successor of *Donaldus*.

naldus, he was instructed by *Amphibalus*; returning about this time from *Rome*, (as some say.) At this time *St. Pontianus* Bishop of *Rome* govern'd the Church of God. Now the Tyrant *Maximinus* raising the sixth Persecution, sharpen'd it especially against Bishops and Teachers of the Christian Faith; by his command *St. Pontianus* suffer'd Martyrdom, being beaten to death with Clubs: To him succeeded *St. Antherus* a *Gracian* born, who the year following was likewise put to Death by the same Tyrant *Maximinus*, who was slain in his fourth year, and the Holy Pope *Fabianus* sat in the Chair of *St. Peter*; and about this time, while *Gordianus* the younger reign'd, the Christian Church enjoy'd great Tranquility, in which calm the Bishops propagated the Faith, many Churches and Altars were erected, and no doubt in this Island; also *Obinus* Bishop of *London*, and *Conanus* his Successor, were careful to imitate the Zeal of other Bishops: *Nonnius Philippus* being Governour of *Britain* about this time, *Gordianus* being in his 6th. year was slain by the Treason of *Julius Philippus*, who succeeded him; *Julius* himself was also slain by his own Guards: Howbeit, before his death, by the Grace of God, he wash'd away his Sins by Baptism and Pennance; he was perswaded to embrace Christianity by *St. Pontianus*, a man of high Dignity; yet because *Philip* was known to be guilty of many Crimes, he was not presently permitted to enter the Church, until he had modestly condescended to place himself among the Penitent, and confess'd his sins with Reverent fear, and Pious affection.

Now though after the death of *Lucius*, no *Britain* generally was allow'd the Name of King, yet several Princes of the *British* Blood exercis'd a Kingly jurisdiction, amongst the rest *Coelus* had that Title over the *Trinobantes*, *Iceni* and others, and was the Father of *Helena*, the Mother of *Constantine* the Great. She is said to be born in *Colchester*, the prime City of that Province, which in memory of the *Holy Cross* found by her, bears in its Arms, *A Cross between four Crowns*.

Decius after the death of the two *Philips*, extended his rage to the Religion by them Profess'd; in whose time many Glorious Martyrs, amongst the rest *St. Fabianus* Bishop of *Rome*, who seal'd the firmness of their Religion with their Blood, although some redeem'd themselves from Sacrificing to Idols, obtain'd Libels, falsely declaring they had Sacrific'd, and from those Libels were call'd *Libellatici Lapsi*, and *Apostates*, as they well deserv'd. When afterwards *St. Cornelius* possess'd *St. Peter's* Chair, the *Novatian* Heresie arose, *Novatus* an *African* was the Author of it, who coming to *Rome*, link'd himself with *Novatianus*, swelling with envy against the Election of *St. Cornelius*: They excluded the *Libellatici* and other Criminals from all hope of Pardon, though they submitted themselves to due Penance. *Gildas* calls this *Novatus*, *A black Swine, who trod under-foot our Lords Pearl*. *St. Augustine* concerning the followers of *Novatus*, bids us, *Beware of those, who deny the Church of God Power to forgive all sins, and will not understand how in St. Peter God hath establish'd a Rock, and given the Keys of the Kingdom of Heaven to his Church*. These are they which boast themselves to be *Cathari*, more pure than the Doctrine of Christ requires.

Decius being betray'd and slain, was succeeded by *Gallus* and *Volusianus*, and by their Cruelty *St. Lucius* who succeeded *St. Cornelius* in the *Roman* See, was Crown'd with Martyrdom; these Emperors were soon slain by their own Souldiers, and were succeeded by *Valerianus* and his Son *Gallienus*: In the beginning of whose reign, *Stephanus* the Successor of *St. Lucius* in the

the Apostolick See, instructed, Baptiz'd and Ordain'd St. Mallo or Melanias, a glorious Ornament of our *British* Nation: He was sent out of *Britain* to *Rome* to pay the Emperour Tribute, where, hearing the Doctrine of the Holy Pope Stephen, he renounc'd *Paganism*, and became a *Christian*, and after Bishop of *Rouen* in *France*. With St. Mallo were Baptiz'd many others by this Pope: After he had Catechiz'd them, and appointed a Fast, and examin'd their Faith: It is observable by how Stupendious a Miracle St. Mallo came to be design'd Bishop of *Rouen*; whilst on a certain day St. Stephen the Pope was celebrating Mass, both He and St. Mallo saw an Angel standing at the right side of the Altar, when Mass was finish'd, the Angel having a Crosier or Pastoral Staff in his hands, gave it to St. Mallo, saying, *Receive this Staff, with which thou shalt govern the Inhabitants of the City of Rouen; and though the Labours of a course of life yet unexperienc'd by thee, may prove burdensom, fear not yet to undertake it, for our Lord Jesus Christ will protect thee under the shadow of his wings*: St. Mallo in his journey towards *Rouen* at *Auxerre* in *Gaul*, having in his hand the Staff given him by the Angel, by his fervent Prayer restor'd to Health a man whose foot was cut in two pieces by an Axe: No sooner was St. Mallo arriv'd at *Rouen*, but he began to Preach the Name of Christ to the Inhabitants, with such efficacy of Speech, and Power of Miracles, enforc'd by the Sanctity of his Life, that in short time he brought the whole City to the obedience of Christ. This great change is said to be wrought, especially at a time when most of the People were Assembled to perform an abominable Sacrifice to one of their false Deities; for St. Mallo coming amongst them, inflam'd with a Heavenly Zeal, reprov'd their Stupidity, in Worshiping a Senseless Stock for a God: He calls upon the Name of Christ, makes the triumphant sign of the Cross, immediately down tumbles the Idol in the sight of them all, so that with the word of his mouth alone, he broke it in pieces, and by this means a great multitude thus astonish'd, receiv'd his instruction, embrac'd the Doctrine of Faith, and were Purify'd by the Water of Baptism.

In the same place from whence this Saint thus expell'd the Devil, he built a Church in Honour of the Holy Trinity, where the People Assembled every Sunday, and were instructed in the perfect Worship of God, where the unbloody Sacrifice was offer'd, and the means of attaining Salvation were Communicated: He also built there other Churches for the like Holy purposes; and having begotten many thousand Souls to Christ in the year of Grace 280. ended his Life and Labours, and departed to his Eternal rest.

Valerian at first seeming to favour the Christians, raiseth afterwards the 8th. Persecution against them, wherein the Holy Pope S. Stephen was Crown'd with Martyrdom; him succeeded St. Sixtus, the second of that Name, who in the same year tasted of the same Cup; and in Sixtus's place sat St. Dionysius. Valerian soon after was taken Prisoner by Sapor King of Persia, where he liv'd many years in Slavery, and dy'd in great misery; his Son Gallienus succeeding him in the Empire, and yet never going about to redeem him; perhaps he wanted Power; for in his short reign, no fewer than 30 Tyrants assum'd the Title of Emperour in several Provinces of the Roman World, after he had reign'd about five years Luxuriously and Slothfully, he was slain by the Treachery of Clandius his next Successor, with his Brother and Children.

This Clandius was highly esteem'd of the Romans for his Courage, Wisdom and moral Virtues; yet was he a Persecutor of Christians. After his death

death his Brother *Quintillus* for some few days made a bustle as Emperour, but was soon slain by his Soldiers : Howbeit this misfortune of that *Flavian* Family, was in some sort recompens'd, in that *Crispus* another Brother of *Claudius*, had a Daughter call'd *Claudia*, Mother to *Constantius Chlorus*, who establish'd the Empire in his Family for many Generations.

Of all the late Usurpers of the *Roman* Empire, there remain'd only two when *Aurelianus* came to be Emperour, *Zenobia* in the *East* Queen of *Palmyrene*, and *Tetricus* in the *West*; *Aurelianus* began with *Zenobia*, a Lady of Masculine Courage, yet with much difficulty he subdu'd her, and led her in Triumph to *Rome*, where she and her Off-spring liv'd in a private, but Splendid Estate. Then march'd the Emperour against *Tetricus*, with whom also conspir'd the *British* Army, yet he afterwards surrender'd himself to the Emperour, and was not only permitted to live, but intrusted with Government. In this Expedition, *Aurelianus* was accompany'd with *Constantius Chlorus*, who here laid the foundation of bringing the Empire into his own Family; for by his Courage and Conduct in relieving *Ausburg*, and defeating the *Germans* who Besieg'd it, he gain'd such favour from the Emperour, that he was trusted with an Army into *Britain*, then unquiet and disaffected; yet did *Constantius* so well prosper there, that he Married the *British* Lady *St. Helena*, and laid the grounds of strange Revolutions, not only in his own Family, but in the Church of God; For now it was that the Glorious Emperour *Constantine* the Great was born, and Educated by his Holy Mother, at least in the love of Christianity, if not in the Profession of it; so as in a few years, the Catholick Church was by him, not only freed from Persecution, but made to triumph over *Pagan* Idolatry, and the Kingdom of Hell.

Paulus Samosatenus having broach'd a most execrable *Heresie*, by which he deny'd the Divinity of the Son of God, was in a Synod of *Eastern* Bishops reduc'd from his Error; But upon his relapse was Excommunicated and Depos'd from his Bishoprick of *Antioch*: This Arch-Heretick refusing to relinquish his See, the Bishops gave an account of his Obstinacy to *Dionysius* Bishop of *Rome*, The Emperour *Aurelianus* was desir'd to pronounce Sentence therein, who in a manner like a Christian Decreed, *That the possession of the said Bishoprick, should be given to such, to whom the Bishop of Rome and other Western Bishops should assign it*; And so *Paulus* was utterly expell'd from his Church.

Two Voyages of *Constantius Chlorus* are mention'd in Story; The first, in the fourth year of *Aurelian's* reign, he was then only a Senator, or Patrician, but sent with an Army to reclaim the *Britains*, who were too apt to adhere to such Tyrants who Usurp'd the Empire, yet was with all quietness receiv'd as the Emperour's Lieutenant; his Voyage into *Britain* was prosperous, Victory rather expected him there, then accompany'd him thither, he made himself welcom by his Mercy and Clemency, in forbearing to Insult over his Conquer'd Enemies, by his Justice in awarding restitution to such as were Pillag'd, by his Providence in gaining the Affections of the Inhabitants, by giving liberty to the Captives, and forbearing to punish Offenders, and winning them to Repentance. He apply'd himself more particularly to *Coelus* before-nam'd, and entring into a firm League with him, Espous'd his Daughter *Helena*, not long after which Marriage *Coelus* dy'd, and *Constantius* in the right of his Wife, became possess'd of her Fathers Principality. The year after this happy Marriage, and as a Blessed effect thereof

thereof, was born *Constantine* the Great ; Great not only in subduing the Enemies of *Rome*, and reducing the Empire to a Peaceable and flourishing Estate, but also in destroying the Power of *Satan*, and advancing the Kingdom of God over prevailing *Idolatry*.

That this great Emperour was born in this Island, is acknowledg'd and prov'd by the most credible Authors ; the particular place of his Birth is more question'd, some say it was *York*, some *London*, but most think *Colchester*, where *Helena* and her Father usually resided ; that Town being girt with a Wall at the Costs of *Helena*. Some *Greek* Authors will have *Constantine* to be born elsewhere ; but their fancy therein hath been prov'd by the most Learn'd and Impartial Authors fond and improbable, especially by the Testimony of our Glorious Bishop *St. Adelm*, who liv'd not above 300. years after *Constantine* ; and in his excellent Treatise of Virginity, expressly affirms, *That St. Helena was a British Lady* ; And his Treatise, having been highly extoll'd by *St. Bede*, gives great advantage to our Assertion. However *St. Helena* hath been disgracefully spoken of by some Authors, as the Concubine, and not the Wife of *Constantine*, yet it may be easily prov'd that they constantly Co-habited as Man and Wife, in a Lawful and Chaste Marriage, by the uncontested Succession of *Constantine* their Son in the Empire, and by other undeniable Testimonies : And *Barronius* concludes, *We are of necessity compell'd to agree, that Helena was the Lawful Wife of Constantine* : Inasmuch as the Emperour *Justinian* made a Decree in her Honour, wherein he sets forth, *How much she was Honour'd by her Pious Son Constantine, and how much the Church of God hath been beholding to her, for finding our Blessed Saviours Cross*. True it is, that as some have cast imputations upon this Holy Woman, as to her Birth, and the Lawfulness of her Marriage ; so some also have question'd the Integrity of her Religion : All which, notwithstanding her Birth, her Marriage, her Devotion, her Zeal and Piety in seasoning her Son in Christian Principles, are clearly attested by the sincerest and gravest Authors.

Aurelianus whilst he liv'd, was an Inhumane adversary of Gods Truth, and rais'd the ninth Persecution, *Britain* only remain'd free from Violence, under the moderate Government of *Constantine*, not averse from *Christianity* : After seven years reign *Aurelianus* was slain by his own Souldiers ; him *Tacitus* succeeded, who dying after six months ; *Probus* renown'd for Military Virtues was chosen ; It is said the Senate wish'd him, and the Army chose him, and the People with Acclamations approv'd his Election : During his Reign, by the re-calling of *Constantine*, many Troubles arose in *Britain*, especially from *Bonofus* of *British* extract. *Probus* after five years reign, was slain by his own Army, and *Carus Manlius Aurelius* chosen in his stead, who created his two Sons *Carinus* and *Numerianus Casarns* ; *Carus* was kill'd by Lightning, *Numerianus* and *Carinus* by Treachery.

Dioclesian after the Death of *Carus*, was pronounc'd Emperour by the Army, and prov'd the Author of the last, but longest and most dreadful Persecution, that ever the Church of God suffer'd : *Carinus* being slain, *Dioclesian* assum'd *Maximianus* as his Companion in the Empire ; they conspir'd in a resolution to extirpate *Christianity*, and defend the Adoration of their Pagan Gods : There never was given a stronger proof of the Churches being founded upon a Rock, then the unsuccessfulness of the rage of these two Emperours against it : They had the whole Power of the World in their Hands, they were eminent for Valour, Wisdom and Policy, they govern'd

vern'd the Empire above 20 years, imploy'd all their time, without relaxation, in suppressing the Truth of Christ: They omitted no Temptations by Favours or Terrours, to withdraw the Servants of Jesus from Worshipping him, no Torments were wanting, publick and private persons were Arm'd to destroy the poor *Christians*, not only singly, one by one, but whole Armies of them were Butcher'd together; to Disgrace the *Christians*, and to oppress them, was the ready way to Preferment; yet with all this the Christian Religion was so far from being destroy'd, that it gain'd more Souls to Christ, than the Sermons of the Devoutest Preachers could do, in times of Peace; Insomuch, as these two vain-glorious and malicious Princes, seeing all their endeavours against Christ to become fruitless, through Despair depos'd themselves from the Government of the World, which they had undertaken principally in design to destroy the Truth of Christ.

This Island of *Britain* divided from the World, and so exempted from Persecutions, yet smarted under the Cruelty of these Bloody Emperours, and by the Martyrdom of St. *Albanus*, St. *Amphibalus*, St. *Julius*, St. *Aaron* and their Associates, afforded a Glorious Example, of Conquering the World and Hell it self by Faith and Patience. By all circumstances these Holy Martyrs suffer'd about the beginning of *Dioclesians* reign, in the year of our Lord 286. as St. *Bede* expressly testifies. Edicts for the persecution of the *Christians* were about this time first sent into *Britain*, which might perhaps occasion *Amphibalus* to return a second time into his Native Country, to Convert men in the Faith of Christ. He is said first to fix at *Verulam*, in the House of *Albanus*, an eminent Citizen there, and descended of an Illustrious Roman Family, and the Emperour's *Quæstor* or *Treasurer*. He received St. *Amphibalus*, though a stranger to him, with great Kindness and Liberality; but understanding he was a *Christian*, privately question'd him *How he could pass safely to that City through so many Regions of Gentiles?* The question was pertinent, and thus answer'd by *Amphibalus*, *Our Lord Jesus Christ, Son of the living God, (saith he) preserv'd me safe from all dangers, and sent me into this Province for the Salvation of many, that by Preaching his Faith, I might prepare a People acceptable to him. Who is this Son of God, (reply'd Albanus?) Can God be said to be born, these are strange Speeches, which I never heard of before? I desire to know your Opinion of these matters?* The Holy man answer'd, *Our Faith teacheth us to acknowledge the Father to be God, and the Son also to be God, who in Infinite Mercy vouchsafed to take our flesh upon him, for the Salvation of Mankind, that he might redeem us by suffering Death.* And then discours'd at large of the Birth, Passion, Resurrection and Ascension of Christ. Concluding, *If you, O Albanus, will believe these things to be true, you will receive Power, by calling on the Name of Christ, to Cure any Infirm or Sick person. And the Truth is, I am come to this City on purpose to Preach to you, the healthful Doctrine of our Lords Passion, because our merciful God will reward your kind Offices of Humanity and Hospitality, to which you frequently addict your self, which is the inestimable recompense of Eternal Happiness.* Then *Albanus* ask'd him, *What Honour and Worship must I exhibit to Christ, in case I embrace the Faith?* The other answer'd, *Believe this, that our Lord Jesus, together with the Father and the Holy Ghost, is one God, and thou wilt have perform'd a work of high esteem in his sight.* Then *Albanus* reply'd, *What is all this; sure thou art mad, thou know'st not what thou say'st? no Humane understanding or Reason can apprehend these things:*
But

But be sure of this, that if the Inhabitants of this City come to know, thou mak'st such discourse of Christ, without delay they will put thee to a cruel death. For my own part I am very solicitous on thy behalf, for fear some mischief befall thee, before thou departest from hence. Having said this, he went away much disturb'd: As for St. *Amphibalus*, he spent the night alone in watching and Prayer: The same night a wonderful Vision from Heaven was presented to *Albanus* sleeping; with which being awak'd he went to his Guest, and said to him, *Friend, if those things which thou told'st me lately concerning Christ be true; I pray thee, to tell me freely the meaning of my Dream.*

'Me thought I saw a certain man come down from Heaven, and presently an innumerable multitude of men laid hold of him, and tormented him all the ways they could devise; they bound his Hands with Chains, they tore his Flesh most grievously with Whips, they hung him on a Tree, stretching his Hands across; he was quite naked, not having Shooes on his Feet; his Hands and Feet were fastned to the Wood with Nails, his side was pierc'd through with a Spear; and from his Wound, as it seem'd to me, there flow'd both Blood and Water; in his right Hand they put a Reed, and on his Head they put a Crown of Thorns: And after this barbarous Cruelty, they insult over him with despiteful Speeches, saying to him, *Hail King of the Jews, if thou art the Son of God, come down from the Cross, and we will believe in thee:* And although they continu'd a long while thus reviling him, the young man answer'd never a word, but at last cryed out with a loud voice, and said, *Father into thy Hands, I commend my Spirit:* And so Expir'd; His lifeless Body was afterwards taken down from the Cross, the Blood issuing abundantly out of it: They then laid him in a Sepulchre of stone, sealing the Monument, and setting Guards to watch it: But then follow'd a wonderful thing, for the Bloodless Carcass return'd to Life, and re-suming former strength, came out of the Sepulchre Seal'd as afore said: I my self with my own Eyes, saw him how he rose again. Then came from Heaven certain men cloath'd with Vestments white as Snow, and taking the Man with them, return'd from whence they came, attended by an infinite number of others in like Garments, which all the way ceas'd not to sing Praises, Blessing the Father. I not knowing who he was, with his Son, saying, *Blessed be God the Father, with his only begotten Son.* They express'd such wonderful joy, as nothing could be compar'd to it: These things I saw, with many others, which I neither will, or ought to declare; I beseech thee tell me what is signify'd by these things thus represented to me; fear not any danger to your self, but speak freely?

The Holy man *Amphibalus* having heard this, sensibly felt his Heart visited by our Lord with all joy, and presently taking out a Crucifix, which he had about him secretly, said to *Albanus*, *Behold in this Figure and Image thou may'st manifestly perceive, the meaning and importance of thy last night's Vision; for the Man which came from Heaven is this Jesus my Lord, who refus'd not to undergo the punishment of the Cross, that by his Blood, he might free us from the guilt, which we had contracted, by the Transgression of our first Father Adam.* Now these men which laid violent hands upon him, and so afflicted him, were his own People the Jews: For though they had a promise from God, that he would send unto them from Heaven his own Son; yet when He whom they so much, and so long expected, was come, they would not acknowledge him, to be the Author of their Salvation, but contradicted him in every thing; return'd to him Evil for Good, and Hatred for his Love. And at last stir'd up

with extream envy and malice against him, they broke out into such horrible Impiety, that they laid hold on him, Crucify'd and Murder'd him. Thus it was that our Lord redeem'd us with the price of his own Blood: Thus by Dying he became victorious over death; For being rais'd upon the Cross, he drew all to him; for descending voluntarily to the enclosures of Hell, he freed from captivity his own Servants detain'd there, and binding the Devil in everlasting Chains, he cast him into utter darkness.

Then *Albanus* fill'd with wonder, broke out in these words, *All that thou hast said of Christ is most true; for the last night I evidently perceiv'd, and with mine own eyes saw, how Christ overcame the Devil, how he bound him, and thrust him down into the bottom of Hell, where the damnable wretch lyes fast bound with Chains: So that knowing what hath been told by thee is true, from this moment I profess, I will be thy most obedient Disciple. Tell me therefore, for I know thou art Ignorant of nothing, how I must behave my self to the Father and Holy Ghost, now that I profess my self a servant of the Son? Amphibalus* at this question, gave thanks to our Lord Jesus Christ, for that *Albanus* of himself had the knowledge to pronounce those three Adorable Names, and bid him, believe firmly, and profess faithfully, that those three persons so express'd by him in their proper Names, are one only God. I believe, (saith *St. Albanus*) and my firm Faith is, that there is no other God, besides my Lord Jesus Christ, who for the Salvation of Mankind, took our Nature upon him, and suffer'd death upon the Cross. He, together with the Father, and the Holy Spirit, is one only God, and besides him there is no other. And having said this, he often cast himself Prostrate before the Crucifix, as if he had seen our Lord Jesus himself hanging on the Cross, earnestly begging Pardon for his sins: He often affectionately kiss'd his Saviours feet and places of his Wounds, as if he had seen him Crucify'd; Tears with Blood flow'd abundantly from his Eyes upon the venerable Cross, and these words from his mouth, I renounce the Devil, and detest all the Enemies of our Lord, to whom I wholly resign my self. *Amphibalus* then bad him be of good Courage, saying, Our Lord is with thee, whose Grace will never be wanting to thee: The saving Faith which others attain by the Ministry of men, thou hast learn'd by the Revelation of Christ himself; And therefore being assur'd of thy constancy, my purpose is to leave thee, and Travel further, that I may shew the way of Truth to other Gentiles also.

But *Albanus* prevail'd with him, to stay a week longer, that he might be more perfectly instructed in the Faith by him. This Narration of *St. Alban's* Conversion, is attested by a very Antient and Credible Author: We shall now proceed to the History of his glorious Martyrdom.

He having been thus Instructed, Baptiz'd and Confirm'd in the Faith by *Amphibalus*, was at last contented with his departure, but exhorted him to take care of his safety; and in order thereunto, disguis'd him in his own Military Vestment, woven with Gold, that he might the more safely pass through the Soldiers: Early in the morning *Amphibalus* takes his flight Northward, conducted part of the way by *Albanus*; at last they parted with Tears, *Amphibalus* hastens into Wales. *Albanus* returns into the City, cloath'd with the Caracalla, or long Ecclesiastical Robe of *Amphibalus*, and now left alone made great hast in his journey to Immortality: All the enticements of the World became odious to him, he found no pleasure but in Prayers and Tears at the foot of our Lords Cross; he burn'd with a desire to requite the Love of Christ by dying for him. His Do-

messicks

‘mesticks and Neighbours observing the wonderful change in his manner
 ‘of Life, began to suspect, and quickly found out the true cause of it; so that
 ‘in a short time he is publickly known for a Defserter of *Heathenish* Supersti-
 ‘tion, and therefore complain’d of unto, and conven’d before the Roman
 ‘Magistrate, to whom a certain *Gentile* had discover’d what ever pass’d
 ‘between St. *Albanus* and St. *Amphibalus*; This Magistrate thus Incens’d
 ‘commanded they should both be brought before him; St. *Amphibalus* be-
 ‘ing departed, the Soldiers found only St. *Albanus* in his strange Habit, at
 ‘his Prayers with naked feet before the Cross of our Lord, and ask’d him,
 ‘where the Clark was, whom he had entertain’d? He answered, *That the Holy*
 ‘*man was under the Protection of God, and fear’d not the Threats of Men:*
 ‘When they heard this, they laid hands on him, bound him with Chains,
 ‘and violently drew him away, some pulling at his Garments, some at his
 ‘Hair: He had still upon him the Vestment of his Master, knowing the
 ‘sight of it was enough to make him odious; he carried also in his hand
 ‘the Image of our Lord, that he might only appear a Servant of the Cross:
 ‘Being come before the Judge, he was examin’d in many particulars, but
 ‘all his Answer was, *That he was Albanus, and a Christian*; which he pro-
 ‘fess’d with great liberty of Speech: The Judge enquir’d of him, *What*
 ‘*became of the Clark who was sent by one call’d Christ, to delude and seduce the*
 ‘*People of this City. Had he not (saith the Judge) had a guilty Conscience,*
 ‘*and been distrustful of his own Cause, this worthy Master of yours, would have*
 ‘*freely presented himself before us, to defend both Himself and his Disciples;*
 ‘*But by his own Carriage, he makes known the falseness and Fraudulence of his*
 ‘*Doctrine, since he deserts thee, and is Cowardly run away from thee; whom,*
 ‘*if his Cause had been good, he ought to have justify’d, though with hazard of*
 ‘*his Life: So as I suppose thou now perceiv’st how silly a Fellow he was, who*
 ‘*seduc’d thee into Errours, and brought thee by his idle suggestions into such a*
 ‘*Frenzy, as not only to renounce all worldly Advantages, but to condemn the*
 ‘*immortal Gods; the injury against whom, since we ought not to leave unpun-*
 ‘*ish’d, my purpose was to have reveng’d it by the death of the prophane Delin-*
 ‘*quent: But seeing humane frailty is such, that there is none, but are obnoxious*
 ‘*to Errour, thou mayest yet by Repentance escape the indignation of the Gods, and*
 ‘*make them propitious to thee, if thou wilt now renounce this abominable Self.*
 ‘Hereto *Albanus* Answer’d, *It were a very easie matter to declare how vain*
 ‘*and impertinent this long discourse of yours is; for if it had seem’d good or*
 ‘*agreeable to either of us; That Holy Clark would not have fail’d to have been*
 ‘*here: But I confess his stay here could not be pleasing to me, who well know*
 ‘*how prone to mischief this People hath ever been: The Doctrine taught by*
 ‘*that good man, I have heartily embrac’d, neither can I repent me of it; for*
 ‘*the Faith which I profess will be prov’d to be Holy and Divine, by the Testi-*
 ‘*mony of Sick and Infirm People, who by virtue thereof shall receive Health.*
 ‘*I will no longer Sacrifice to your Gods, nor fear your Threats or Torments, being*
 ‘*secure under the protection of my good Lord.*

‘This being said, at the command of the Judge, he was Cruelly Scourg’d
 ‘by the Officers for refusing to Sacrifice; during which Torment, he lifted
 ‘up his Eyes to our Lord, and with a chearful countenance said, O Lord
 ‘*Jesus Christ, I beseech thee keep this mind and good resolution, which thou hast*
 ‘*given me, firm and stable: My desire is, O my God, to offer up my Soul a*
 ‘*whole Burnt Sacrifice to thy Glory, and with my Blood to Seal thy Truth. But*
 ‘when the Officers were weary with tormenting him, the Holy man was

' thrust into a deep Dungeon, where he continu'd six Months. All the
' Elements soon bare witness of the injury done unto him; and from the
' time of his Apprehension to his Death, neither Rain nor Dew refresh'd
' the Earth, the Winds were whist, and the Region thereabout parch'd
' with excessive Heat of the Sun, even in the night-time the stifling heat was
' intollerable, neither Fields nor Trees produced any Fruit, so that the
' whole World fought in the quarrel of this just man against his Impious
' Enemies; inasmuch as this excessive Heat and Drought, *Hearthens* them-
' selves took notice of, though they apply'd it to other purposes.

' The *Infidel* Judge expected that the Constancy of the Holy Martyr
' would have been broken and spent, by a tedious and painful Imprison-
' ment; whereas on the contrary, his solitude, which gave him opportuni-
' ty to unite himself to God by Prayer, increas'd and strengthened his Courage.
The Author of his Life hath thus exemplify'd one of his Prayers, *O Lord Je-
sus Christ, do not permit the Devils malice so much to prevail, as by his cur-
ing machinations, and this Peoples relenting, my suffering for thee may be
hindred.*

' Not long after being come out of Prison to suffer, and addressing his
' Speech to the unbelieving People, who flock'd to see him, he told them,
' *He was an irreconcilable Enemy of their False Gods, the works of mens Hands,*
' *unworthy of Honour, as having no Divinity, they themselves could not but ob-*
' *serve, that these their Idols, neither See, Hear nor Understand any thing, and*
' *that it could be no other then a restable vanity to expect Life from them which*
' *have no Life, to pray to those who could not Hear, to expect safety or Happiness*
' *from them, which were not sensible of the least good to themselves: He there-*
' *fore protests, that whoever Honours such dead Idols, must renounce all reason,*
' *for who can be more desperately miserable, than he who suffers himself to be en-*
' *slav'd to Puppets of his own fashioning. Wo therefore to Idols, but greater*
' *Wo to their Adorers.*

From hence may easily be observ'd, that this Holy Martyr who thus ear-
nestly inveighs against Idolatry, yet with great Devotion Venerates the *Cross*
of our Lord, so far is the respect and Honour given by the *Catholick Church*
to Sacred things from any taint of Idolatry: And *Tertullian* in his *Apology*
for *Christians*, testifies, *That although they Ador'd the Cross, yet Idols, and all*
their Ornaments were detested by them, and abominable unto them.

' When these inveictives against Idols were utter'd by *St. Alban*, Sentence
' of Death was pronounc'd against him, and he was led to Execution, to a
' place call'd *Holmhurst*, a Plain cloath'd with all sorts of Flowers, a fit
' Theater for so Glorious a Martyr: *Albanus* being thus led to his Death,
' came to a River, which with a swift Torrent ran between a Wall on the
' one side, and a Sandy-shore on the other, where the Holy Martyr was to
' be Beheaded; there he saw great multitudes of all Conditions, Ages and
' Sects, which no doubt by Divine instinct, were assembled to Honour his
' Death; and they so choak'd the passage of the Bridge, that before night
' they could not all have pass'd over: As for the Judge, he had no intenti-
' on of any respect to the Martyr, but stay'd behind in the City. *St. Alba-*
' *nus* therefore inflam'd with a Devout desire of a speedy Martyrdom, ap-
' proach'd near the River, and lifting up his Eyes with Prayer to God,
' the River became presently dry, so as the Water gave free way to the
' passengers, by the Prayer of the Martyr to this effect, *O Lord Jesus Christ,*
' *from whose most Holy side, I myself, in a Vision, saw both Water and Blood*

‘to flow; I beseech thee, to cause these Waters to be diminish’d, and the flood to return back, that the People without prejudice or danger, may be present at my Sufferings. He had no sooner pray’d thus, but the Channel was immediately dry, his Tears left no other water in the River, the Power of his Prayer emptied the Torrent and clear’d a safe passage for the People.

‘The Officer who conducted St. *Alban* to his Death, by the merits of the Holy Martyr obtain’d Eternal Happiness; for seeing the Miracles, he threw away his Sword, and casting himself at the Holy Martyr’s feet, beg’d his pardon; which when the People saw, they laid hold on the Man, beat out his Teeth, and in a manner broke all his Bones. This Pagan Souldier thus of a Persecutor, chang’d into a Lover of the true Faith, and willing to die for and with St. *Alban*, the other Officers were at a stand and knew not what to do.

‘It is further related, ‘That the Holy Martyr ascending the Hill, the People at the top thereof, were tormented with extremity of Thirst; the Martyr kneeling down pray’d to God, *The People might receive no harm by his occasion*; Upon which brake presently forth a Fountain at his Feet, and with a rapid course flow’d down the Hill, so that all the Peoples Thirst was satisfi’d. In the mean time another Executioner was appointed, who to his great Unhappiness discharg’d that Impious Office, and with his Sword cut off the Holy Martyr’s Head kneeling in Prayer to God, and Kissing the Crucifix which he held in his Hand: And immediately, O wonderful! Almighty God by the suddain loss of this Executioners Eyes, testified the Holy Martyr’s Innocence; for together with the Martyr’s Head, those remorseless Eyes fell to the ground.

‘With St. *Alban* the poor Converted Souldier was also Beheaded, who by Divine Instinct refus’d to put the Holy Confessor to Death; and doubtless, though this new Convert was not outwardly cleansed with the water of Baptism, yet being wash’d in the Laver of his own Blood, he became worthy to be admitted into the Kingdom of Heaven. His Name is said to be *Heraclius*; of whom it is further reported, That being left half dead, by the Peoples Stroaks, as aforesaid, and creeping on his hands and feet toward the Crowd, he was mock’d by one of the Judges, *And bid to address himself to his Patron Albanus, (then newly Executed) and Pray him to restore Soundness to his bruised Limbs*; Run, (saith the Scoffing Judge) *make haste, joyn thy Patrons Head to his Body; no doubt, thou wilt not fail of Health*; Bury the dead Carcass, and thou may’st be sure, whilst it is in thy Hands it will afford a Cure. The Souldier reply’d, *I do verily believe, that this Blessed Saint by his merits, can restore unto me my perfect Health*: So that what you speak in Derision, may in earnest be fulfill’d to me. Having said this, he imbrac’d the Martyr’s Head, and adjoyning it to the Body, became immediately sound. When the Infidels saw this, they were fill’d with Envy, and bound him with Chains, tearing his Body with several sorts of Tortures, and in the end cut off his Head.

How acceptable to Almighty God these Martyrdoms were, was presently declar’d from Heaven in a wonderful manner; for behold, the night following their Sufferings, a Pillar of Light was seen to raise it self from the Grave of St. *Alban* up to Heaven, by which Angels ascended and descended, spending the whole night in Hymns and Praises to God, repeating also these words, *The Illustrious Albanus is now a glorious Martyr of Christ*. As *Venantius* in his Poem for that purpose Elegantly sets forth.

Who

Who this Author of *St. Alban's Life* was, is unknown, he was certainly of more Antiquity than *St. Bede*; his Book was found in the Monastery of *St. Alban*; and concerning the Persecution thus rais'd in *Britain* by *Dioclesian*, gives us this Account. 'That Almighty God, who is willing all men should be sav'd; to magnifie his Mercy to this our Country, lest it should be invellop'd in Darknels, was pleas'd to Enlighten it, with the shining Lamps of his Holy Martyrs; the places of whose Sufferings, and the Sepulchres of whose Bodies, might enflame us with Divine Love, were not an access to those places, deny'd us by our Barbarous Enemies; the place I mean, where repose the Bodies of *St. Alban* at *Verulam*, *St. Aaron* and *Julian* at *Caeleon*, and many others in several Quarters, who have stood up Courageously in our Lords Army; of which the first *St. Alban*, after he had with much Charity, entertain'd in his House, and secur'd from danger the Holy Confessor *St. Amphibalus*, offer'd himself to persecution with wonderful Miracles, was in his Confession glorified by God, walk'd with thousands after him dry-foot over the River, while the waters stood as a Rock on both sides of them; by which wonder his design'd Executioner from a Woolf became a Lamb, and valiantly receiv'd the Triumphant Palm of Martyrdom.

It will not be amiss to shew here, with what Piety and Reverence *Christians* in all Ages behav'd themselves toward the Ashes and Sacred Reliques of our Holy Martyrs: The Persecuting *Infidels* knowing this well, us'd all manner of despight to these Holy Reliques, endeavouring all they could to hide or consume them with Fire, and cast the Ashes before the wind. The Body of *Sebastiane*, who suffer'd soon after *St. Alban*, they cast into a common Sink, lest the *Christians* should make him their Martyr. And again, three years after the President threatn'd *St. Tharacus*, *That he would not dispatch him at once. but would make an end of him by piece-meal; and that the remainder of his Carcass should be devour'd by Beasts*: *Tharacus* bid him, *Do what he did quickly*; To whom the President reply'd, *Thou thinkest Villain, that after thy death silly Women shall Embalm thy Body with Rich Unguents and Spices, but I will destroy thee and thy Relicks, lest foolish Women should Honour thee so.*

And concerning the Martyr *Andronicus*, that President who condemn'd him, Decreed, *He should be consum'd to Ashes, lest some of his Consorts, or foolish Women, should gather up any of them and preserve them, as if they were some precious or holy Thing*: Yet for all this, when some Devout *Christians* endeavour'd to find their Ashes by night, mingled and confounded with other Malefactors, three bright Torches, like Stars appeared over their Bodies, and conducted those Devout *Christians* to discover those Ashes and Reliques, and decently to inter them. This was the practice of *Christians* in those days, but condemn'd by the *Manicheans* as Superstitious: *St. Augustine* confutes their Errour, by distinguishing the Veneration due to Saints, which he calls *Doulia*, from the supream Degree of Adoration due only to God, which he terms *La'ria*.

Our *Gildas* having thus related the Martyrdom of our Proto-Martyr *St. Alban*, shews what a change happen'd in *Britain* nine years after, when the fury of this Persecution ceas'd, *For then* (saith he) *all the devout Soldiers of Christ, with joyful Eyes beheld and receiv'd the Calm and Lightfomness following so tedious a Winters-night*. Then they began to restore demolish'd Churches, they new founded Sacred Temples, Consecrated to the Honour of

of Holy Martyrs; these they Adorn, and in them Celebrate publick Festivities and Pure Sacrifices, as manifest Trophies after their Victory: This Happy change began soon after the Tyrants *Carausius* and *Alectus* were vanquish'd by *Constantius*, who in the year of Grace 292. was Created *Cæsar*, and receiv'd the Government of *Britain*. *Gregory* the Great was not then the first who brought into *Britain* the Custom of Dedicating Churches to the Honour of Martyrs; for *Germanus* and *Lupus*, before the Entrance of the *Saxons*, came into this Island, there to root out the *Pelagian Heresy*, and found here Erected to the Honour of *St. Alban*, in the place where by shedding his Blood he so Triumph'd, a Famous Church, which with great Devotion he Visited, and there pay'd his Thanks to God, for his Victory over the *Pelagian Heresy*: He open'd the Holy Martyr's Sepulchre, and as an Honour to him, Repos'd in it, several Reliques of Apostles and Martyrs, which he brought over out of *France* with him; and because he would not depart, without the Holy Martyr's protection, he took a lump of Earth from the place where the Martyr's Blood was shed; and at his return into *France*, carry'd it to his own See, from whence the Veneration of *St. Alban* spread it self over all *France*, and after into *Germany* also.

By a contest between the *Monks* of *St. Alban* and *Ely*, in *Edward* the II's. time, it is put out of doubt, that the Body of this Holy Martyr was Bury'd at *St. Albans*; for the *Monks* of *Ely* contending before that King, that the said Martyr's Body lay among them; the King commanded his pretended Tomb there should be open'd; which being done, nothing was found in it, but a coarse Hair-garment, sprinkled with Blood in the upper part of it, as fresh as if it had been lately shed, which Garment questionless was the *Caracalla* before-mention'd: It is no wonder this poor Garment should with Veneration be preserv'd by these *Monks* of *Ely*, for God hath declar'd this to be acceptable to him by many Miracles, witness *St. Gregory Nazianzen*, who hath thus written, *That a little portion of Dust, a particle of Bones, a little Hair, part of the Vestment, the sprinkl'd marks of a Martyr's Blood, ought to have as much Veneration as the whole Body*: He adds further, *That he had known where only the Name of a Martyr attributed to a place, had produc'd the same Virtue, that his whole Body would have done*; and then he cries out, *O wonderful! the Memory alone of a Martyr is sufficient in my Opinion to confer Health*.

The first that here follow'd *St. Alban* in his rough way of Martyrdom, was *St. Amphibalus*, who first shew'd him the way to Heaven: The constancy of *St. Alban*, the Miracles before and after his Death stir'd up divers, of those who were Spectators of his Death, or amaz'd with the wonders which accompany'd it, to abandon their Idols, and seek out *St. Amphibalus*, that from his Lips the Doctrine of Christ might be instill'd into their Hearts; To that purpose they undertook a journey into *Wales*, where they found him Preaching the Word of Life, to the people of that Region; to him they presented the *Cross* which he had given to his Disciple *St. Alban*, and which was sprinkled with his fresh Blood, and so was a manifest token of his late Martyrdom; and upon which *St. Amphibalus*, after he had given Thanks to God, made a Sermon of Christian Religion to his Auditors, in number about 1000. who having heard the Sermon embrac'd his Doctrine, and chearfully receiv'd from his Sacred Hands, as a Seal of their Faith, the Holy Baptism: The departure of so great a Multitude from *Verulam*, rais'd so great an Animosity against those Deserters of their Religion and City in the Hearts of the *Infidels*, that they resolv'd to pursue them with Arm'd Forces, hoping

hoping to find *Amphibalus* in their Company, which they soon did, and took him in his usual Office of Preaching to his new Converts: Such was their rage, that without distinction of Sex or Age, they Mercilessly put all their Countrey-men to the Sword, Neighbours, murdering Neighbours; Friends, Friends; and Kinsmen, Kinsmen; and all of them rushing with violence upon *Amphibalus*, they check him, *With deceiving the People, and teaching them to trample under-foot the Laws Imperial, and contemn the Gods,* Of which Reproaches the Holy Man takes no notice, but with joy recommends the Souls of his Murder'd Converts unto the living God.

Where the place of this Slaughter was, is uncertain, some say amongst the *Silures*, others say at *Litchfield*, lying in the way from *Verulam* towards *Wales*; where-ever it was, *St. Amphibalus* was from thence driven on his bare feet, with his Arms strait bound, back again to *Verulam*; by the way, although thus Hamper'd, he had yet the Power to loose a Sick person from the bands of his Infirmary, *Calling upon him for help, and declaring that he firmly believ'd, his Health should be restor'd unto him, if Amphibalus the Servant of the most high God, would vouchsafe to intercede for him in the Name of Christ.* Which he soon did, and behold in the sight of them all the sick person immediately arose perfectly recover'd.

When the Holy man, after his tedious and painful journey, came to the Confines of *Verulam*, his Cruel Persecutors strip'd him of his Garments, and fastning a Stake in the ground, they with a Sword rip'd up his Belly, and tying the end of his Guts about the Stake, with Cruel Whipping, they forc'd the Holy Martyr to walk about it, and so enwrap it with his Bowels; and yet not content with this Cruelty, they Inhumanely mangled the rest of his Body with Knives and Lances. The man of God all this while stood with a chearful Countenance, as if he had suffer'd nothing, the more he was tortur'd, the more constant he appear'd; when the wonder was, he should remain yet alive: This constancy of his stir'd up many of the Spectators to renounce their Idols, and submit to the Faith of Christ, beseeching the Holy man to Pray to God for them, that they might partake of Eternal Happiness, for the obtaining whereof, they were ready to lay down their lives: The chief Magistrate perceiving this, commands the Officers to put all these new Converts to Death, which they soon perform'd, to the number of about 1000. persons, whose Souls the Blessed Martyr in the midst of his Tortures recommended to our Lord.

One of the By-standers, louder then the rest, thus upbraided the man of God, *O pitiless wretch, (said he) why hast thou deceiv'd these simple People with thy fraudulent Speeches, withdrawing them from the Worship of the Gods; by thy perswasion we have lost our Friends and Parents: Although thou hast above measure incens'd both Gods and Men, yet now at last by thy Repentance, thou may'st receive their Pardon and Favour: Signifie thy repentance, by renouncing that impious Sect, which hitherto thou hast follow'd, and yet adore the Omnipotent Gods, which perhaps through Ignorance thou hast offended; which if thou wilt do, those all-powerful Deities, will restore to Life those whom thou hast Murder'd.* To whom the Holy man of God thus Answer'd, *O Infidel, whilst thou endeavour'st to extol thy Gods, assure thy self thou offendeest the True God; for it is Jesus Christ my Lord, who alone hath Power to raise, and give Life to the Dead: As for those whom ye Worship as Gods, and think them Powerful in Heaven, they now suffer horrible torments in Hell, with Adulterers, Unjust persons, Slanders, and such as by their Reprobate actions here, render'd them-*

themselves like to Devils: And thou Pagan, and all such as worship Idols, except you renounce their Worship, and Convert your selves to the Faith of Christ, will incur the same Punishments in Hell; But despair not of the Mercy of God, break off your evil ways, make haste to partake of the Grace of Baptism, by which all sins are forgiven, and Heaven is open'd unto men, thereby becoming new Creatures, divested of their former wicked dispositions; For those who before Baptism by their sins were the Children of the Devil, become afterwards the Sons of God. Run therefore to this Grace for refuge, that you may escape everlasting Torments.

Upon these Speeches the *Infidels* were so enrag'd that they labour'd with all their force to dispatch the Holy Martyr with multitudes of Stones, who still remain'd unmoveable in Prayer, not stirring any way from the place where he stood: But the hour approaching wherein he was to surrender his victorious Spirit unto God; he lifted up his Eyes to Heaven, and saw our Lord Jesus standing at the right Hand of his Father, and also heard an Harmonious consort of Angels, amongst whom he spy'd his Beloved Disciple *St. Alban*, whose help and Prayer he invoc'd, that God might send his good Angel to meet and protect him from the accursed Fiend, who would be too ready to hinder his passage to Immortality. Forthwith two Angels appear'd gloriously shining with Cœlestial Splendour, and a voice was heard by all the Company, uttering these words, *Verily I say unto thee, thou shalt be in Paradise with thy Disciple: The Pagans* stood amaz'd at this wonderful voice. And the Holy Angels took the Martyrs Soul shining with Brightness as white as Snow, and with Hymns and Praises carry'd it into Heaven, whilst in the mean time the more than Barbarous Infidels ceas'd not to overwhelm his Lifeless Body with Stones, which afterwards a Devout Christian privily took away, and carefully bury'd in *Redbourn*, about three Miles from *Verulam*; for as some Authors affirm, *There remain'd for a long time in that Village, great Knives with which the Martyr was slain.* And in the way betwixt It and *Verulam*, a Tree stood enclos'd within walls, where it is thought the Post was fix'd, to which the Holy Martyr was tyed, and where his Bowels were torn cut, or rather where his Body was bury'd, and that with such Secresie, as until the year of Grace 1178. it could never be discover'd.

But in that year, (as *Matthew of Westminster* writes) the Blessed Martyr *St. Alban*, was seen visibly to go out of the Church to him Dedicated, and came to an Inhabitant of *St. Albans*, whom he desir'd to follow him: The poor man seeing the brightness of the Martyr, was sore afraid, but yet follow'd him Northward; the very high way shone with the brightness of his Conductor: As they walk'd, the poor man ask'd, who he was? and was Answered, That he was *St. Alban* the first Martyr of Britain, and that he was now leading him to the Sepulchre of *St. Amphibalus*, by whose Preaching, he was Converted to our Lord, and so became a Martyr. They thus talk'd like Friends together, until *St. Alban* shew'd the man the place where *Amphibalus* was obscurely bury'd, that his bones might be remov'd Reverently to a more Decent place; The man took diligent notice of the place, by setting Stones in such Order there, that it might easily be found again; soon after the Sacred Body was translated to the Church of *St. Alban*, and many Miracles were there continually wrought, through the intercession of the Blessed *Amphibalus*, who suffer'd in the year of our Lord 287.

Although the place of this Saints Burial, was long obscur'd, yet as appears by *Gildas*, his memory was precious; for within ten years after he

suffer'd, a Church was erected to his Honour; and in the year of our Lord 309. another Church was Consecrated to this Saint at *Winchester*, which being after Re-built by the *Saxons*, was Dedicated to St. Peter. When the Body of this Holy Man was discover'd, other Bodies were found lying by it, conjectur'd to be those who suffer'd with him.

Much about this time, two famous Martyrs, *Julius* and *Aaron*, before-mention'd, Citizens of *Caerleon*, and Disciples of St. *Amphibalus*, are recorded to have suffer'd for the Faith of Christ. These two had a long time addicted themselves to the Holy Faith, and were also diligent in the study of Arts and Humane Learning, both at *Rome* and else-where: They suffer'd (saith St. Bede) with many others of both Sexes intollerable Torture, their Members being torn asunder with unheard of Cruelty; at last consummating a Glorious Martyrdom, their Souls were receiv'd into the joys of the Heavenly City. Their Memories were preserv'd and Honour'd by Erecting Altars and Churches in their Names; each of them had a famous Church Erected to their Honour in *Caerleon*, for three Magnificent Churches are said to have been Built of Old time in that City; one of the Martyrs, St. *Julius*, adorn'd with a Choir and Convent of Religious Virgins; a second Dedicated to the Honour of his Companion St. *Aaron*, and Graced with a Noble Choir of Canons; the third was the Metropolitan Church of all *Cambria*, and was after Translated by the Holy Bishop St. *David*, with the concurrence of the Pope's Legate; and all this long before the coming of the *Saxons*: Besides these, the memory is Celebrated of two Noble Britains, Disciples of St. *Amphibalus*, who suffer'd Martyrdom in the same Persecution of *Dioclesian*, their Names were *Stephanus* and *Socrates*, to whose Honour two Churches were built in the Province of the *Silures*. To this time also is refer'd the Murdering of all the Monks in the Monastery of *Winchester*, built by King *Lucius*: During the rage of this Persecution in *Britain*, many Christians withdrew themselves from the fury of it, as *Gildas* reports; which, considering the frailty of Mankind, was not imprudently done; for it was thought fit, that such as had not the courage to sustain the weight of Martyrdom, might at least hold fast the Grace of Confession.

This flight of Christians in *Britain*, gave occasion to the Persecutors to extend their rage upon Churches and Monasteries; all which by such their rage, were so utterly destroy'd, that in this Island few marks remain'd of Christian Religion: This Desolation continu'd untill the Happy return of *Constantius*, by whose Clemency, the Christian Faith and Worship flourish'd again in *Britain*, sooner than in other places, Which Mercy of God, (as Bede saith) was the rather extended towards the Britains, because they only preserv'd among them their Primitive (Faith receiv'd in the days of King *Lucius*) entire and inviolate, untill the reign of *Dioclesian*.

The Tyranny of the Roman Empire against Christians, God was pleas'd to revenge, by permitting another Tyrant to rise against them in *Britain*, namely *Carausius*, a man Vigilant and Active both in Council and Execution, Employ'd by the Emperour to scowre the Seas of Pyrats. This Impudent *Carausius* made use of, rather to Enrich himself, than Benefit the Empire: and thereby became so suspected, that the Emperour *Maximianus* commanded him to be put to Death; for the avoiding whereof, he assum'd the Imperial Purple, and possess'd himself of *Britain*. *Maximianus* prepar'd to oppose him, but his attempts proving vain, he was forc'd to make a Peace with *Carausius*; who after subdu'd the *Caledonian Britains*, and rais'd

rais'd a new Rampire to enclose them more *Northward*, than any had been before, with a Triumphal Arch in memory of his Victory: He govern'd here quietly, untill the year 293. when *Constantius* made his Expedition against him.

Now, though in the time of *Carausius*, Persecution against *Christians* abated, yet by the Rapine of his Soldiers, most of the Churches and Monasteries were destroy'd or Spoil'd, among the rest those of *Winchester* and *Westminster*; the latter Converted into a Temple of *Apollo*.

In those days the *Roman Empire* on all sides was greatly shaken, both by open Invasions and Civil Dissentions; to appease which two new *Casars* were chosen, *Constantius*, by *Maximianus*; and *Galerius*, by *Dioclesian*; in whom, notwithstanding the Supreme Authority and Majesty of the Empire resided; the better to strengthen this Association, *Dioclesian* gave his Daughter *Valeria* to *Galerius*, *Maximianus* his Daughter *Theodora* to *Constantius*, who thereupon was compell'd to a Divorce from his former Wife *Helena*, so as she was after esteem'd his Concubine, or at least his Wife, in the second or inferior place: However, this pretended Divorce did not it seems prejudice their Son *Constantine*, who born before in Marriage, enjoy'd his right of Primogeniture, and succeeded his Father in the Empire, although he had other Sons by *Theodora*: How *Helena* was dispos'd of after this Divorce, is controverted; The best Opinion is, that she was plac'd at *Triers*, where *Constantius* built her a Magnificent Palace, and where she was Honour'd with the Title of *Augusta*: In the mean time her Son *Constantine* was receiv'd into the Family of *Dioclesian*, and there remain'd Uninfected with the Vices of the Court, in great Favour with *Dioclesian*, highly Graced by him; and acceptable to all that saw him, for his Beauty, Gracefulness and Modesty, especially to the best sort of Men for his Virtue and Piety.

Constantius being Created *Cesar*, made an Expedition into *Gaul*, with intent to pass over into *Britain* against the Tyrant *Carausius*: In *Gaul* he took the Sea-Town *Gessoriacum* or *Buloign*, which the Tyrant had strongly Fortify'd: In the mean time *Carausius* was Murder'd in *Britain* by a new Tyrant *Alectus*, General of the Forces of *Carausius*; *Alectus* to secure himself assum'd, the Title of Emperour: Against him *Constantius* the year following sail'd into *Britain*, and landed without opposition, though he was way-laid by a strong Fleet plac'd in the *Isle of Wight*, by *Alectus*. When he was landed, he set his Ships on Fire, and divided his Army; one part he led himself, the other he committed to the Conduct of *Asclepiodorus*, Prefect of the *Prætorian Band*: *Alectus* avoiding *Constantius*, chose to try his Fortune with *Asclepiodorus*, by whom he was easily defeated and slain: Howbeit a great part of his Army, consisting of Strangers, *Franks* and *Batavians*, seeing their Prince Dead, fled towards *London*, hoping to Enrich themselves by the Spoils of that City; But *Constantius* coming on them unawares, preserv'd the City, and cut those Rovers in pieces; if any escap'd, they became Captive to the *Londoners*.

By this return of *Constantius*, the poor oppress'd *Britains*, to their great joy, were freed from Slavery and shameful Indignities, and restor'd to the *Roman Government*, under a Prince of great Clemency, and Allied to them, by his Marriage with *Helena*, from whom they expected a Prince of their own Blood, young *Constantine*, then in *Egypt* with *Dioclesian*, where he gave Illustrious Marks of his Courage in Battels, being a very young man,

and inclin'd to the *Christian Faith* ; inſomuch as *Diocleſian* began to envy him , fearing leaſt he ſhould prove a deſtroyer of the *Pagan* Errors ; and thereupon by ſubtilty deſign'd his Death, but almighty God preſerv'd him ; the Tyrant no doubt, knew the young man had been nourish'd from his Infancy with *Chriſtian* Milk, and with evil Eyes beheld what Cruelties were inflict'd on the *Chriſtians* : He was therefore watch'd and detain'd under ſtriſt Guards, and probably in danger of further miſchief.

About this time he took to Wife *Minervina*, by whom he had his Eldeſt Son *Criſpus*. The clemency and countenance of *Conſtantius*, encourag'd the *Chriſtians* to repair, and new build Churches to the Honour of the Martyrs, and publickly to Celebrate the Divine Miſteries and Solemn Fetiivals, contrary to the Report of ſome *Scottiſh* Authors ; For as *Euſebius* affirms, *Of the four perſons conjoyn'd in the Government of the Roman World*, *Conſtantius only clave to the living God, and was diſpleas'd with the practices of the other three* ; For whereas they waſted the Churches of God, and deſil'd their Provinces with the Innocent Blood of *Chriſtians* ; He on the contrary procur'd Tranquility to his Subjects, and as an Indulgent Father allow'd them the free exerciſe of the *Chriſtian Religion*.

Conſtantius after three years abode in *Britain*, was oblig'd to paſs over into *Gaul* to oppoſe a *German* Nation, which infeſted that Country ; he was accompany'd with a great number of *Britains*, and with their help obtain'd a ſignal Victory.

In the year 300. *Stephanus* the VII. Biſhop of *London* is ſaid to have ended his Life by Martyrdom ; not that he was put to death for the *Chriſtian Religion*, but for that the former Perſecution he had ſuffer'd during the rage of *Diocleſian*, which made his Life miſerable, and might perhaps haſten his Death.

In the year 302. *Conſtantius* ſeems to have return'd into *Britain* upon the Death of *Aſclepiodorus*, whom he left his Preſident here : Still he eſtabliſhes Peace in the Church here, whiſt in all other Provinces, Rivers of *Chriſtian* Blood were pour'd out with great inhumanity. The Bounty, Clemency and Piety of this Prince, render'd him Admir'd and Belov'd throughout the whole Empire ; the moderation of his Government, and Liberality, the mutual Affection between him and his Subjects, is declar'd by this illuſtrious Example.

The Emperour *Diocleſian* having been inform'd, that *Conſtantius* by his negligence and profuſe Liberality, had waſted his publick Treſure, by Meſſengers ſent on purpoſe, ſharply reprov'd him for it. *Conſtantius* promis'd the Meſſengers in a few days to give them his Answer ; and in the mean time gave notice throughout his Dominions, eſpecially to the moſt wealthy of his Subjects, that he ſtood in great need of Money, and that they could never have a fitter opportunity to teſtifie their Affection and Duty to him : Hereupon, without any delay, and with great chearfulneſs, each contended with other, who ſhould ſend moſt ; ſo that in ſhort time his Treſure was fill'd with innumerable ſums of Money. This being done, *Conſtantius* invites the Meſſengers to be Spectators of his Wealth, deſiring them to tell the Emperour what they had ſeen : And when they were gone, the bountiful Emperour return'd all that Maſs of Treſure to the reſpective Owners, with an Affectionate reſentment of their Duty and good Will to him.

It is further related of him, That finding his Court and Family diſtracted into Faction by various Sects and Religions, he publiſh'd an Ediſt, That whoever would continue in his Service, ſhould conform himſelf to the Worſhip of the Ro-

Roman Gods, for no other should stay in his Court; however they might enjoy their Liberty and Possessions, but they must avoid his presence. This Ordinance much troubled the *Christians*, especially those who ambitiously affected worldly Honour, for they preferring *Mammon* before God, relinquish'd their Profession, to conform themselves to *Cæsars* Religion: But several others, sincere and genuine Disciples of Christ, shew'd themselves willing rather to forsake their Princes, service than Gods; which being observ'd by *Constantius*, he chased from his Court all those faint-hearted Hypocritical Dissemblers, saying, *They would never preserve their Fidelity to him, who had so basely betray'd their Faith to God*; So that he prefer'd to Dignities, and committed the care of his safety to them, whom he found constant. From hence it came that the *Britains*, who were generally *Christians*, became Guards both to Him and other Emperours, whom they usually encompass'd with long Halberts.

The Faithfulness of *Christians*, probably mov'd *Constantius* to forsake Idolatry, and willingly to acknowledge the only true God Governour of all the World, and firmly to establish his Authority by the Prayers and assistance of Holy men, and so he pass'd the remainder of his Life, with great Glory and Tranquility. To this happy change, no doubt but *St. Helena* his Wife much contributed; so that his Court seem'd little to differ from the form of a Church, in which the Ministers and Servants of God offer'd daily Prayers and Sacrifice for him.

In the year of Grace 304. the Emperours *Dioclesian*, and *Maximianus*, after 20 years Reign, weary of their fruitless Cruelty, depos'd themselves from the Empire: *Galerius* succeeded in the Government of the *Eastern*, and *Constantius* of the *Western* Empire, especially in *France* and *Britain*, not affecting to heap up Treasure for himself, but to Enrich his Subjects.

In the year 305. his young Son *Constantine* accompany'd *Galerius* in his War against the *Sarmatians*, where he undertook a single Combat by the Emperour's Consent, with their chief Leader, whom by Divine assistance he overcame, and led Prisoner to the Emperour, and so obtain'd Glory by that, which perhaps was intended for his Destruction. This year, as is Credibly reported, *St. Augulus* Bishop of *London*, receiv'd the reward of his constant Confession, having been long persecuted for the Cause of Christ; to him succeeded *Ilutus*, or rather perhaps *Resstitutus*, who assisted at the first Council, and subscrib'd his Name thereunto.

The next year, *Constantius* after he had quieted the *Picts* or *Northern Britains*, return'd to *York*, and there being Old, was assaulted by his last Sicknefs: The absence of his Son *Constantine*, who was detain'd in manner of a Pledge by *Galerius*, much afflicted him, though he had other Sons with him by *Theodora*, which gave him little satisfaction, considering their want of Spirit and Courage. *Constantine* observ'd, how much he was both fear'd and envy'd, and in danger of mischief, whilst he remain'd in the Emperours hands, and endeavour'd to secure himself by flight; to contrive which, with the more security, he gave command that all the publick Post-horses should be Kill'd, and by that means arriv'd in *Britain*, with so Prosperous a Voyage, as if he had been brought thither not by Post-horses, but mounted and flying in a Heavenly Chariot: Upon his approach to his Father, he was receiv'd by him with great joy, and devout Thanksgiving to God. The dying Emperour was now willing to embrace death, and bequeath'd the Inheritance of the Empire to his belov'd and first born Son *Constantine*, and so with

comfort departed this Life. He was bury'd in the City of *Tork* with Princelike Solemnity, and by the *Heathenish Romans* Deify'd with the Title of Divine. *Cambden* reports, That when the Houses of Monks there were in our Fathers memory demolish'd, a Lamp was found burning in a little Vaulted Chappel, in which by Tradition, *Constantius* is thought to have been bury'd. The Antients had doubtlesly an Art to maintain a flame for many Ages, by Gold dissolved into a kind of Oyl. Then certainly *Matthew* of *Westminster* must be mistaken, who writes, that the Body of *Constantius* was found in another place, and from thence by the then Kings command, translated to *Caernarvon*, which must be understood of some other *Constantius*.

Now, notwithstanding *Constantius* had Sons by *Theodora*, yet passing them all by, he left the Empire to his Eldest Son *Constantine* only, and his disposal therein was Ratified by the Suffrages and Acclamations of the Army: Howbeit, such was the moderation and prudent caution of *Constantine*, that he contented himself with the Title of *Cesar*, refusing that of *Augustus* or Emperour; Inasmuch, as when the Soldiers, with great Affection would have cast on him the Imperial Purple, he set Spurs to his Horse, and fled from them. In truth he had reason for this Caution, for though *Dioclesian* and *Maximianus* had relinquish'd the administration of the Empire; yet had they by Councils and Authority, a great influence upon the State, for by them *Galerius*, *Maximinus* and *Severus*, were chosen *Cesars* and Successors, who had possession of *Italy* and the *Eastern Empire*, so as *Constantine* being young, and at so great distance, might well think it dangerous, without their consent, to assume the Supreme Authority.

His first attempt therefore was, to gain the Affection and Consent of *Maximianus*, from whom his Father had receiv'd the Purple Robe, and who had then a Daughter Marriageable, call'd *Fausta*; Her *Constantine* demands in Marriage, presuming the Empire should be her Dowry. In the mean time, he finish'd his Fathers Victories in *Britain*, and was therein assisted by King *Erocas*, by whose Councils he was much guided; afterward he pass'd over with a great Army into *France*, and there suppress'd two Barbarous Princes, who fill'd the Country with Faction, inciting the *Gauls* to Rebellion. Then he began to treat with *Maxentius*, who a year before hearing of the death of *Constantius*, possess'd himself of *Rome*, and usurp'd the Title of Emperour, by the help of the *Pretorian Soldiers*, and upon the hopes that *Maximianus*, whose Daughter he had Marry'd, would favour him in his Ambition, the conceit whereof made him slight all motions of Concord with *Constantine*.

Howbeit, *Maximinian* having heard of the Noble Victories and Exploits of *Constantine*, bestow'd his Daughter *Fausta* upon him, and with Her the Imperial Purple. But soon after this Marriage, *Maximinianus* discovers his Treacherous intention to re-possess himself of the Empire, which he had voluntarily resign'd; and bound himself by Solemn Oath in the Capital, never to resume. This intention he first made known to his Daughter *Fausta* before the Marriage; in pursuance whereof he Sollicits the Armies, with Promises of great Rewards to stick to him: All these Designs *Fausta* reveals to *Constantine*, and withall, informs him, That the intended Marriage, was but to make him secure, that her Father might the sooner deprive him of the Empire, and perhaps of his Life also. This intention of *Maximinian* soon appears, for he forthwith publickly assumes the Name and Authority of Emperour, at *Arles*, from whence retiring to *Marseilles*, he was there Besieg'd by *Constantine*

stantine, and soon made his Prisoner, and afterward Executed upon himself the just vengeance of Perjury and Treason, for he strangl'd himself with a Halter; such a deserv'd and ignominious end had this Tyrant, who defil'd the *Western Empire* with the Blood of so many *Christians*. *Constantine* thus Victorious, prosecuted his Victories in *Germany*, where he built a Bridge over the *Rhine*, and subdu'd several Rebellious Nations.

He had, as is said, several Noble *Britains* in his Army with him, amongst which three Unckles of his Mother *Helena* are Nam'd, *Johelin*, *Traer* and *Marinus*. At this time, although *Constantine* were not a *Christian*, yet he afforded the *Christians* the like Peace which they enjoy'd under his Father; Monasteries were Replenish'd and Built, those of *Abingdon* and *Winchester* being the principal; the first whereof was speedily Finish'd, and Consecrated to the memory of *St. Amphibalus*; and for the space of 200 years prosper'd, till the time of *Cerdicus* the *West Saxon*, who then destroying the *Monks*, turn'd it into a Temple of Idolatry. As for that in *Abingdon*, if the Chronicle of that place may be Credited, *Constantine* himself in his younger days had his Education there. To this Monastery belong'd 500 *Monks*, who got their living by their Labour abroad, but every Sunday resorted to their Monastery to perform their Devotions, sixty more were constantly Resident, attending in the Recital of *Psalms* and *Christian Sacrifices*.

It was now that Almighty God in revenge of the Innocent Blood of the *Christians* shed by the Tyrant *Galerius*, visited him with an inward and Incurable Rottensness, whereof he dy'd, having for a long time consum'd him by piece-meal with great Stench and Torment; neither could he appease the wrath of God, although; but too late, he acknowledg'd the Justice of God, and sent out Edicts in favour of the *Christians*. Thus ended the furious Persecution first rais'd by *Dioclesian*.

There yet remain'd four persons who Supremely and Independently govern'd their several Provinces; *Constantine* in *Gaul* and *Britain*, *Maxentius* in *Italy* and *Africk*, *Maximinus* in the *East*, and *Licinius* in the *Pannonia*; *Greece*, *Illyrium* and *Thrace*; all which Provinces in a short time became united under the Monarchy of *Constantine*.

The 112th. year of Christ was now come; Prosperous to the Church of God: Happy was it for *Christians* that *Maxentius* refus'd agreement with *Constantine*, such were the manifold Vices, Oppressions, Murders, Adulteries and great Enormities of *Maxentius*, that *Constantine* was in a manner enforc'd, not only for his own safety, but the general good of Mankind to free the World of such a Monster, odious not only to *Christians*, but to *Pagans* also, to conclude a War against the Tyrant, though stronger then himself. *Constantine* therefore had recourse to Divine assistance; but such a multitude of Gods were Worship'd in the World, that he was uncertain; to which of them he should Address himself: After serious consideration, calling to mind how former Emperours had been abus'd to their own ruine, by false Oracles, Incantations and Inhumane Sacrifices offer'd to their *Heathen* Gods, he resolves to put his Confidence in that only true God, which his Mother *Helena* Worship'd all her Life, and his Father *Constantinus* towards his end: To that God he offer'd Zealous and Devout Prayers, That he would discover to him, who he was, and how he would be Worship'd, and would protect him in his present condition of danger. His Devotion was not in vain, for by a stupendious Miracle, in the sight of the whole Army, God declar'd his acceptance of his Supplicants Prayers, for he saw over the *Sun*; then

then begining to decline, the Sign of the *Cross* in Heaven, figur'd by a resplendent light, together with these words inscrib'd, *in vitro m.* By this be Victorious; Which Spectacle caus'd great admiration, both to himself and his Army. *Artemius*, one of the Spectators, afterwards relates this Miracle to *Julian* the Apostate, and Vouches many of his then present Soldiers for Spectators, and further Witnesses thereof, some writers add, That many Angels were seen with this Apparition, who encourag'd *Constantine*, and promis'd him Victory by that Sign; and that he himself saw an Arm'd Horseman, who bore in his Hands the sign of the *Cross* as an Ensign. The Christians in *Constantine's* Army were Encourag'd by this Cœlestial Vision, but the Pagans look'd upon it as a Fatal and Ominous Sign, until the succeeding Victory prov'd it otherwise: Nay at first the good Emperour himself, was in great doubt what this strange Vision should Portend, until at night our Lord appear'd to him in his Sleep, bearing the same Sign with him, and commanded *Constantine*, To cause a Draught or Copy thereof to be fram'd, and to be made use of by him, as a Guard and Protection in all his Battels. Accordingly *Constantine* instructed his most cunning Workmen to make a Banner in imitation thereof, Adorn'd with Gold and Precious Stones, which he perpetually had carry'd before him in his Army: He caus'd likewise innumerable representations of the *Cross*, to be fix'd in several publick and Private places, especially in several parts of his own Palace, where it was for the most part fram'd of Gold, Jewels and Precious Stones. No wonder then if the veneration of the *Holy Cross*, every day more and more increas'd amongst Christians, a practice us'd from the most Primitive times, and now Authoriz'd by our Lord himself from Heaven, as it hath been sure confirm'd by innumerable Miracles wrought in several Ages by it.

Constantine encourag'd by this Promise of Divine assistance, and Arm'd with this Glorious Sign of the *Cross*, makes towards *Italy*, Conquers several Nations, reduces several Cities, and overcomes all Resistance; and having clear'd all the Provinces behind him, marches Courageously to *Rome* it self; where the Tyrant for more than six years had exercis'd all manner of Wickedness. He had not Courage to Issue out of the City, or oppose *Constantine's* Progress, stupify'd with his Lusts, and affrighted with Prodigies, and the Divination of his South-sayers: But when *Constantine* approach'd the City, *Maxentius* was enforc'd to draw out his Army, consisting of 17000 Foot, and 1800 Horse; these numerous Forces he rang'd beyond the *Milvian Bridge*, so that they were shut out of the City by the River. The Tyrant us'd this Stratagem also, he caus'd the Bridge to be so fram'd, that at his pleasure he might dissolve it: *Constantine* having rang'd his Army on the other side, himself with great Courage gave the on-set; by which he immediately broke his Enemies Ranks, so as little resistance was made, except by the *Prætorian* Soldiers, who having Created *Maxentius* Emperour, expected no Pardon, and cover'd the ground with the dead Bodies: Those who endeavour'd flight, found it unsuccessful, being hindred by the straitness of the Bridge; the slaughter was exceeding great, there being no other way to avoid the Sword, but plunging into the River, wherein great multitudes were swallow'd. The Tyrant himself casting off the marks of Authority, adventur'd into *Tyber*, and being hurry'd down the Stream was drown'd; his Body being cast upon the shore, the People found, and cut off his Head, which with great Joy and Triumph, they carry'd up and down the City fastn'd to a Pole.

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It is affirm'd, that since *Rome* was built, never was a day Celebrated with greater or more univerfal Joy, than the day whereon *Constantine* Triumph'd for this Victory: His Triumphant Chariot, was attended not with Conquer'd Princes or Generals but with the Nobility of *Rome*, freed from Dungeons and Chains; *Rome* did not indeed Inrich her self with Spoils of Enemies, but ceas'd to be the Spoil of an Inhumane Tyrant. However this Pious Emperour, would have this common Joy and Applause, ascrib'd not to himself, but to God only, by virtue of the *Holy Cross*, to whom only he gave the Praise and Honour of this Victory: At his Triumphal entrance into the City, he caus'd the *Cross* to be carried before his Army, that *Rome* might see by what Arms, she had been freed from Slavery; he also enjoin'd the People and Senate to Prostrate themselves before that Triumphant Sign, and to Adore the Name of Christ, who had Enobl'd the same.

It is therefore a narrow conceit of some, who will not acknowledge that the *Cross* was ever Honour'd or Venerated by this Emperour, or his Command, when it is most manifest by undenyable Testimony; for it is well known, that *Constantine* Dedicated a Church to the Honour of the *Holy Cross*. This Honour of the *Cross Prudentius* thus sounds forth.

Vex illum Crucis summus Dominator Adorat.

And not only so, but the said Emperour signifies his will that all the World should also do so. This Prince also, further to Honour this Sign of our Salvation, causeth his Statue to be set up in *Rome*, holding a *Cross* in the right Hand with this Inscription. *By this saving Sign, the Emblem of Fortitude, I deliver'd your City from the yoke of Tyranny; and having given perfect Liberty to the Senate and People of Rome, I restor'd them to their Antient Greatness and Splendour.* There was another Inscription Engraven in Stone by the Decree of the Senate of like purport with the former, wherein the Victory is ascrib'd, contrary to the *Roman* custom, to one True God, and not to the many Gods there Ador'd.

After this signal Victory, *Constantine* sent for *Licinius* the Emperour to *Millain*, and there gave him to Wife his Sister *Constantia*, and procur'd an Edict from him for free Liberty to profess the *Christian* Religion: what belong'd to Churches, was restor'd unto them. Both *Constantine* and *Licinius* joyn in their request to *Maximinus* the *Eastern* Emperour, to grant the like freedom within his Dominions; to which request *Maximinus* with much unwillingness yielded: *Matthew of Westminster* affirms, *That about this time Constantine chose into the Senate his three Uncles before-mention'd, which might perhaps give occasion to Julian the Apostate, afterwards to darken the memory of this Glorious Emperour, as a perverter of the Antient Roman Laws, in being the first who Adorn'd Barbarous Strangers with Consular Robes.*

In the year of Grace 314. *Silvester* succeeded *Melchiades* in the Popedom. It was this *Melchiades* who ordain'd, that of the Oblations offer'd by the People in the Church, the Bishop or Priest should Consecrate Loaves of Bread, cut into small parcels, and kept in a pure Vessel, that after the Solemnity of *Mafs*, such as had not Communicated, should partake of them on all *Sundays* and *Feasts*. These Morfels of Bread thus Bless'd, were called *Eulogia*, and intended to be Symbols of unity in Faith and Charity, and were made of common Bread. This year whilst *Constantine* fought prosperously against the *Germans*, a certain King of the *Gevissi* in the *Western* part of *Bri-*

tain call'd *Octavius*, made an Insurrection against the Pro-Consul, whom *Constantine* had intrusted with the Government of the Country; against whom the Emperour sent his Uncle *Traer*, who landing about *Portsmouth*, soon took it; *Octavius* having notice thereof, comes against *Traer* with strong Forces, and put him to flight, but in a second Battle in *Westmorland*, *Octavius* is totally vanquish'd, and put to flight into *Albania* to King *Humbert* for Succour. The alteration of Government in *Britain* might well occasion this Rebellion of *Octavius*, in regard the *Britains* were now govern'd by a Vicar of the Prefect of *Gaul*, where *Constantine* made his usual abode, and was disquieted more by the Faction of *Schismaticks*, than any other Commotions, so as *Constantine* was enforc'd to procure a General Assembly, or Synod at *Arles*, for composing the Sedition rais'd by the *Donatists*, to which Synod the *British* Bishops were call'd, and the proceedings thereof are as follows.

Although Persecution was somewhat abated, yet the Enemies of *Christians* to give them still disturbance, endeavour'd to divide them into Factions. The first publick Infamous Scene, of which scandal was *Carthage* in *Africk*, the occasion this. *Cacilianus* Arch-Deacon of the place, had reprehended *Lucilla* a *Spanish* woman living in that City, for that before receiving the Holy Sacrament, she had with Veneration kiss'd the Head of a certain person, esteem'd by her a Martyr, but not acknowledg'd for such by the Bishop: The Woman being Wealthy and Powerful, studied revenge against *Cacilianus*, who was newly chosen Bishop; and requir'd restitution of certain Vessels of Silver and Gold belonging to the Church, which in the late Persecution, had by his Predecessor been recommended to the Fidelity of some Elders of that City. They to avoid restoring of these Vessels, joyn'd themselves to the Faction of *Botrus* and *Celesus*, who had ambitiously sought after the said Bishoprick, but were rejected: This repulse incited them to question the Election of *Cacilianus*; *Lucilla* betook her self to this Faction, who withdrew themselves from the Communion of their Bishop, and by means whereof a most horrible *Schism* was rais'd in *Africk*, the flame whereof could not be extinguish'd in many Ages.

These Factionous persons invited to *Carthage* several *African* Bishops, who were convicted to be Traditors, such as for fear of Persecution had deliver'd up to *Heathen* Magistrates, the Books and Vessels belonging to the Church, of which Bishops the principal was *Secundus* Primate of *Numidia*; they were in all 17. and kept their Assemblies at *Carthage* separate from *Cacilianus*; and presum'd Sacrilegiously to ordain another Bishop of *Carthage*, one *Majorinus*, who had been Lectorer formerly to *Cacilianus*, and was now a Domestick of *Lucilla*. These Bishops, though they were themselves manifest Traditors, yet question'd the Ordination of *Cacilianus*, because he receiv'd it from *Felix*, and others, whom they falsly accus'd of their own Crime. They further wrongfully charge *Cacilianus*, with denying necessary Provision to several Martyrs in Prison. Notwithstanding all which Calumnies, he was acknowledg'd Lawful Bishop, by the Bishop of *Rome*, and all other Catholick Bishops.

Now though this *Schism* was chiefly forg'd by *Botrus* and *Celesus*, with the said Elders and *Lucilla*, and increas'd by *Secundus* and other Traditor Bishops, yet it took its Name from *Donatus* who succeeded *Majorinus* in the *Schism*, and not from that *Donatus*, who being Bishop of *Casa nigra*, by the instigation of *Lucilla* withdrew himself from the Communion of

Cacilianus,

Cacilianus, and was condemn'd by *Pope Melchiades*. This unhappy *Schism* gain'd such strength in a short space, that in three years, joyning themselves unto other Traditor Bishops, and drawing into their Communion most of the *Numidians*, they assembled a Council of no fewer than 270. Bishops, who continu'd together 75 days, and repeating their former Constitutions, made a Decree in favour of the Traditors. When *Constantine* had overcome *Maxentius*, the *Donatists* obtain'd Letters from *Anulinus* Governour of *Africk*, to write Letters to the Emperour in *Gaul*, full of Calumnious Accusation against *Cacilianus*; and some of these *Schismatical* Bishops made a Voyage to the Emperour, whom they requested, to appoint some Judges of their Cause; He gave them this Answer with indignation, *You require a Secular Judgement from me, who myself expect the Judgement of Christ*. Yet at last, with extream importunity, they wrested from him for their Judges *Materinus* Bishop of *Colonia Agrippina*, *Rhetitius* Bishop of *Austim*, and *Marius* Bishop of *Arles*: Howbeit, soon after considering the Authority of the *Roman* Bishop, he commanded both Parties to attend the said Judges at *Rome*, that the difference might be debated and concluded before *Melchiades*, to whom the Emperour wrote, to the end that the Contestants might receive their Judgement from Him, and the other Judges; *As you know* (saith he) *the Holy Law of God requires a Synod*; Therefore being Assembled at *Rome*, the result of it was, that *Donatus* Bishop of *Casa nigra* was condemn'd, and *Cacilianus* acquitted: From this Judgement they impudently appeal'd to the Emperour, who cryed out, *O the rabid impudence of these mens fury; they have presum'd to interpose an Appeal, as the custom is among Heathens in Secular Causes*: Yet after all this, the *Donatists* were so shameless, as to boast that *Constantine* had given Judgement for them; and to deprave the Judgement of *Pope Melchiades*, they traduce him for a Traditor.

Still they continue their Tumults in *Africa*, and principally direct their malice against *Felix*, who ordain'd *Cacilianus*, and whom they accus'd of being a Traditor; *Constantine* left the determination of this difference to *Eliausus* Pro-Consul of *Africa*, who detecting many Lyes and Frauds of the *Donatists*, legally pronounc'd the Innocence of *Felix*: Yet once more they Appeal'd to the Emperour, to whose Court many of their Bishops repair'd, complaining that many of their most weighty Allegations had not been taken into consideration by *Eliausus*. Whereupon as *St. Augustine* saith, *not daring to become a Judge, of a Judgement given by the Bishop of Rome, he refer'd the matter to a Synod of all the Western Bishops, appointed to meet at the City of Arles, whose Charges were defray'd by the Emperour's order*: In this Council 200. Bishops met, who in the first place re-examin'd the Cause of *Felix*, and declar'd him guiltless of the Crime of Traditor: And this Cause being determin'd, they thought fit to frame several Canons touching Ecclesiastical Discipline, to be observ'd throughout the whole Church.

First they Ordain'd, *That the Feast of Easter should in all Churches be Celebrated upon the same day, in opposition to the Quarto decimani, who observ'd it according to the Jewish custom, upon the 14th. day of the first Moon in March, which practice began to prevail more and more in the East*: To this Canon the *British* Bishops then of this Council subscrib'd. Another Canon of this Council is worthy consideration, namely, *That all such should be remov'd from the Order of the Clergy, who in time of Persecution, had deliver'd up to the Pagans the Holy Scriptures, or the Lords Vessels deputed for the Christian Sacrifice*, as by the 20th. Canon of this Council appears, which commands,

That a place to offer Sacrifice, should be afforded to a Stranger Bishop, with Vessels for that purpose; And thereupon *Restitutus* a British Bishop, who subscrib'd to that Council, did there offer Sacrifice accordingly. Some pretend a Canon in this Council, That Deacons in their Ordination, protesting their resolution to Marry, might lawfully do it. If any such Canon be foisted into late Copies, giving Deacons any such privilege; yet seeing Priests were not therein mention'd, it is strongly imply'd, that they were forbidden Marriage.

At the conclusion of this Synod, a Letter was written in the Name of the whole Assembly to Pope *Silvester*, Desiring his Care and Diligence in the Observation of their Decrees in all Churches: The British Subscribers to this Council were these that follow, *Eborius* Bishop of York, *Restitutus* before-nam'd Bishop of London, famous in the year of Grace 350. the third *Adelfus* Bishop of *Canolodunum*, or Maldon. About this time a publick Disputation was held before the Emperour and his Mother *Helena*, between some Christian Bishops, whereof Pope *Silvester* was chief, and twelve Scribes and Pharisees, principal Masters amongst the Jews; in which conflict the Holy Pope by Scriptures and Miracles, so confirm'd the Faith, that he obtain'd a Noble Victory; insomuch as the Jews fell into a flat Rebellion against the Emperour; But being suppress'd, were carried up and down, with their Ears cut off, as stigmatiz'd Slaves, that all men might be Witnesses of their Crime, and deterr'd from the like presumption: Some impute the said Disputation to *Helena*, as if she were a favourer of the Jews, and no Christian before her Sons Conversion, and so only by his Example, contrary to the Truth of all Authentick Story. It may indeed be true, that her Piety was much increas'd by the Apparition of the Holy Cross to her Son: Howbeit, there is no doubt but she was a sincere Christian long before, whatever Aspersions may be cast upon her, by ill-willers.

In the year 317. *Licinius* forgetful of his Covenant with *Constantine*, began a Persecution against the Christians, and a War against *Constantine*, who after two Battels obtain'd a compleat Victory, accompanied with the Death of *Licinius*. This success, *Constantine* himself, under God, attributed to his Sacred Ensign of the Cross; whereof *Licinius* was so afraid, that he commanded his Soldiers, not so much as to look toward it; for it was observ'd, that whoever bore that Ensign, could never be Wounded, the Darts cast by the Enemy still remaining fix'd to the Staff supporting the Cross: And now *Constantine* betook himself to Enrich and Adorn the Church, and confer Immunities upon Church-men, he publish'd a Law that all Clerks and Clergy-men, should be excus'd from all Civil Offices and Duties, that by the ill-will or malice of any they might not be withdrawn from the Service of God. Nay, (saith *Sozomen*) by this Emperour's Decree, if any Clergy-man were called into Judgement by Civil Magistrates, they might Appeal to the Judgement of Bishops, whose Sentence was to be Ratified, as if pronounc'd by the Emperour himself.

Moreover, whereas the Roman Laws were severe against Celibacy, so as Unmarry'd persons were incapable of Inheritances; *Constantine* considering how prejudicial this was to Christian Religion, wherein many profess'd Virginity and Single-lives, preferring the Love of Christian Philosophy and Perfection, before the Sensual Pleasures of Matrimony, and Consecrating themselves both Soul and Body to the Service of God, in a Poor and Chaste Life; for that reason, utterly abolish'd those Antient Laws, shewing with-
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all great Honour and Admiration to the Convents of Consecrated Virgins. And if we will believe *Sozomen*, He so far priviledg'd all persons Male or Female, who Consecrated themselves to Virginity, that though they were under Age, yet they should have Power to dispose of their Estates by Will, contrary to the custom of the Romans. He further also ordain'd, That a measure of Wheat should yearly be given to Widows, and those who observ'd a Virgin Life, (two thirds whereof *Julian* the Apostate not long after took from them) He commanded publick rest on the Lords day, and prescrib'd a form of Prayer on that day for all persons, especially his Souldiers: Part whereof was in these words, *We acknowledge thee, the only God, we profess thee our Sovereign King; we invoke thee our Helper, by thee we obtain Victories, and vanquish our Enemies; we acknowledge that from Thee we have obtain'd present Felicity, and hope to obtain future: We beseech thee many years to preserve safe and victorious Constantine our Emperour, with his Pious Children.* He likewise in memory of our Saviours Cross and Passion, ordain'd, That upon Fridays, some time should be spent in Prayers to God. Lastly, He not only Enrich'd the Church by his own Bounty, but by a Law open'd the Purses of others to Endow it, by giving License to all persons to bequeath what they thought fit to the Church.

By one Action indeed he stain'd the Purity of his Faith, for being at *Sardis*, and having notice, that his Palace at *Rome* was struck with Lightning, an Ominous Sign to the Pagan Romans, and by their Antient Laws to be averted by many Superstitious Lustrations; he condescended to the importunity of the Magistrates to Consult the *Sooth-sayers*, what the meaning of it might be; but commanded them to abstain from Domestical Sacrifices. This unlawful compliance of the Emperour, turn'd to the prejudice of the Christians; for by colour thereof, (at the instigation of the *Sooth-sayers*) the Heathen Magistrates would compell the Christians to joyn in the publick Expiatory Sacrifices, so as many chose rather to leave the City; and amongst the rest, the Holy Pope *Silvester*. *Constantine* inform'd hereof, publishes an Edict, That if any should go about to compel any Christian to Celebrate Heathenish Lustrations, he should, (if a mean person,) be publicly beaten with Clubs; if otherwise, he should be grievously Fin'd.

In the year 324. after our Saviours Incarnation, according to the Tradition of the Western Church, confirm'd by many Proofs; *Constantine* receiv'd Baptism at *Rome* by the Hands of Pope *Silvester*; upon this occasion, *Constantine* had rashly put to death *Licinius* his Sisters Son, falsely accus'd of a design to Rebel; and *Crispus* his own Son, adorn'd with many Virtues, and famous for many Victories, yet accus'd by *Fausta* his Mother-in-Law, to have attempted her Chastity; which accusation appearing after to be false, and invented by *Fausta* maliciously, because the young man would not yield to her Lust; she was by *Constantine's* order stifled in a Hot Bath. After which Crimes and Calamities, as appears by the second General Council of *Nice*: Almighty God struck *Constantine* with a Leprosie: anxious to find a remedy; the *Soothsayers* told him, The only way to be restor'd, was by a Bath of Infants Blood: This detestable Medicine being abhorr'd by *Constantine*, God was pleas'd to instruct him by a Vision of St. Peter and St. Paul, in his sleep, That it would be a certain remedy for him to receive Baptism at the hands of the Pope; Which he did accordingly with great Solemnity: In the place where he was Baptiz'd, he Erected a Magnificent Chappel; wherein was a Font of *Porphyrie* cover'd with Silver, and over it hung a Phiale of Pure Gold, wherein yearly 200 l. of Balsom was Burn'd; on the
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brink of the Font, was plac'd a Lamb of pure Gold, weighing 30 l. and pouring forth water into the Font: At the right side of the Lamb stood the Statue of our Saviour, all of pure Silver, weighing 170 l. On the left side was plac'd St. John Baptist, holding a Scroul, whereon was written, *Behold the Lamb of God, Behold him who takes away the sins of the World, &c.* The Emperour according to the Churches custom, being for seven days, cloath'd in White, Consecrated each of the said days with some Signal act of Piety. On the first day he publish'd a Law, *That Christ is the true Lord, who cleans'd him from his Leprosie, and whom he commanded to be Ador'd through the whole Empire,* On the second day he Decreed, *Severe Punishments on those who by Word or Deed should Dishonour him.* On the third day he Decreed *Like Penalties against those who should Persecute or Molest any Christians.* On the fourth day, *He confer'd on the Roman Churches Imperial Priviledges.* On the fifth day, *He granted Immunities to all other Churches.* On the sixth and seventh, *he added many other Gifts to Ecclesiastical Persons.* And the day after he appear'd in publick, perfectly cleans'd from his Sins and Leprosie, and coming to the Confession of St. Peter, *He took his Diadem from his Head, and putting off his Imperial Robes, with a Spade open'd the Earth for a Foundation of a new Church; and in Honour of the 12 Apostles, carry'd on his Shoulders 12 Baskets of Earth; and with great joy receiving the Bishop into his Chariot, he return'd to his Palace.*

After all this, he extended his Munificence to Gods Church all the Empire over; and sent Letters to the *Eastern* Bishops, encouraging them to Build Churches, supplying them out of his publick Treasure; which Churches he caus'd to be Consecrated to the Honour of the Apostles and Martyrs, whose solemn Feasts he commanded to be observ'd even by the *Pagans* with Honour and Veneration.

And as for the *Christians* they repair'd thither with great Zeal, and as Supplicants there, demanded the intercession of those Martyrs; a practice then us'd, not only by the meaner sort, but by persons of the highest rank also: As St. Chrysostom witnesseth, *He who wears the Imperial Robe (saith he) comes hither, he embraces the Sepulchers of the Martyrs, and laying aside all haughtiness and pride, stands before them in the Posture of a Supplicant, beseeching them to intercede on his behalf.*

This so publick and zealous Profession of a new Religion, render'd *Constantine* displeasing to some of the Senate, who could not with Patience endure the decay of their Antient Superstition: For this cause he grew weary of *Rome*, and made a Progress into the *Eastern* Provinces; where he establish'd a new seat of the Empire at *Bizantium*, after from his Name call'd *Constantinople*; and this he did the rather to compose the Tumults rais'd by the Blasphemous Heresie of *Arius*, who deny'd the Divinity of the Son of God; affirming, *That time was, when he was not; though he was first of all Creatures:* In which Heresie, not a few Bishops joyn'd with him to the great disturbance and scandal of the *Christian* Church; *Alexander* Bishop of *Alexandria*, first admonish'd, then Excommunicated *Arius.* *Constantine* by Exhortations and Letters treated with both of them, for the composing of their differences; but finding no means available, caus'd a Council of the whole Church to be assembled at *Nicaa* in *Bythinia*, consisting of 318 Bishops, who desided the Controversy, from Scripture and Tradition, determining, *That the Son was* ὁμοούσιος , *Consubstantial with the Father.*

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It is observable, with what Meekness, Charity and Respectfulness the Pious Emperour behav'd himself towards the Bishops; how he refus'd to judge of their Recriminations, how he fortify'd the Determinations of the Synod by his Authority, commanding submission thereunto; and how he banish'd the *Arch-Heretick Arians*. In this Council was further Order made, *For the universal Observation of Easter, upon the first Sunday following the 14th. day of the first Moon after the Vernal Equinox; for the better finding out of which, it was recommended to the care of the Patriarch of Alexandria, every year to give notice to the Bishop of Rome, upon what day Easter was to be observ'd, and this was to be communicated unto all remoter Churches; and during Mass on the Epiphany, a Deacon with a loud voice declar'd the following Easter, whereby Lent, and all other moveable Feasts, were regulated: And accordingly the British Churches also were guided, until recourse from Rome was interrupted by Domestick Broils, and the invasion of the Saxons; and when by such interruption the Britains varied from the Western Churches, they kept not Easter as the *quarto decimani*, precisely upon the 14th. day of the Moon, after the Jewish mode; But if that 14th. day hapen'd upon a Sunday, they did not defer the Observation until the Sunday following, as other Catholick Christian Churches us'd to do.*

Soon after this Council of Nice, *Helena* the Mother of *Constantine* being near 80. years old, had the Courage to undertake a Pilgrimage to *Jerusalem*, to visit the Holy places sanctify'd by our Lords Actions and Sufferings, and to Adore his Footsteps: to which tedious Journey she is said to be incited by Divine Admonition: The Sepulchre of our Lord she most ardently desir'd to see, which the flagitious Impiety of the *Pagans*, had endeavour'd to hide from the World, so that it cost incredible Labour to remove that vast heap of Earth, wherewith it had been cover'd; on the top whereof a Temple to *Venus* was Erected: But the place being cleans'd, *Constantine* caus'd a most Magnificent Temple to be Erected upon it: Besides which, his Mother began the building of two other Sumptuous Churches, one at *Bethlehem* where our Lord was born, another on Mount *Olivet*, where he ascended into Heaven, both which, after her Death, were finish'd by her Son.

In the Mount was yet extant the Impression of our Lords Feet, which this Devout Empress Honour'd with due Veneration: The Prophet *Zacharias* long before Prophesied, saying, *And in that day his feet shall stand upon the Mount Olivet over-against Jerusalem to the East: And St. Jerom* testifies, *That the same footsteps of our Lord imprinted on the ground, were shewn in his time, so as though the Earth were continually taken away by the Devotion of Christians, yet these Holy footsteps did receive and retain their former state.* *Sulpitius Severus* relates a strange story, namely, *That the place where our Lords feet at his Ascension stood, could not be continu'd to the rest of the Pavement about it, for whensoever Marble was laid on it, the Earth refus'd to receive it, casting the Stones oft times upwards in the Faces of those which apply'd them; and the footsteps of our Lord there seen, are a lasting Monument, that the Dust there had been trod on by our Saviour.* To this *Beda* adds, *That whereas the Temple built over this place, consisted of three Stories, the uppermost whereof were Vaulted with Arches; that which was the lowest and most inward, could by no Art or Labour be clos'd with a Vault.*

The Holy Empress was now in earnest quest of the Holy Cross on which our Lord perfected the Redemption of Mankind, by the Apparition of
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which her Son had been lately drawn to Faith and Baptism: A Rumour there was, that it was still extant, and hid up in some of those Holy places, but where to find it was the difficulty; several places thereabout were dig'd, but all in vain; at last the Religious Lady was by a Cœlestial Admonition inform'd where it lay. Whereupon causing all the Rubbish to be remov'd, she found under ground three Crosses in a confus'd order, whereby her joy was diminish'd, by the uncertainty which was the true one; there was also found with them the Title which had been written by *Pilate* in *Greek, Latin and Hebrew* Letters; but being separated, gave no token to discern which was our Lords Cross: In this doubtfulness, the only remedy was by Prayer to beg a Divine Testimony: At the same time, there was in the City a Woman of quality, who lay Sick of a Grievous Disease, ready to Expire; *Macarius* Bishop of *Jerusalem* seeing the Empress so solicitous to discover the true Cross, commanded that all three should be brought, not doubting but that God would discover the true one; and being enter'd with the Empress into the Sick Womans Chamber, Pray'd, *That God would be pleas'd to shew unto them, which of those three Crosses was employ'd to glorifie our Lord, and which for the punishments of the Malefactors, and that this discovery might be made by the restoring of the Woman half dead, upon the touches of the True Cross.* The first and second were apply'd without any avail or effect; but as soon as the third was apply'd unto her, she open'd her Eyes, and rose up in perfect Health, and went about her House with great alacrity, Praising and Glorifying the Power of God.

And thus was the Empress satisfy'd in her longing desire, by the Attestation of many Ecclesiastical Writers, so as in memory of this saving sign, she Dedicated a peculiar Church; and for the Cross it self thus found, she sent part of it to the Emperour, to be Honourably bestow'd in his Palace; the remainder she enclos'd in a Box of Silver, and gave it to the Bishop of *Jerusalem*, to be reserv'd as a Monument of our Salvation; and for many years after, upon the day of our Lords Resurrection, it was produc'd with Veneration by the Bishop, and expos'd also to the People to be by them likewise Venerated. That part which was sent to *Constantine*, he enclos'd in a Statue of his own, which was plac'd on a mighty Pillar of *Porphyry* in the Market-place of *Constantinople*, and was by him esteem'd as a mighty Bulwark of his Empire: The Nails which pierc'd our Saviours Sacred flesh, were artificially enclos'd in the Emperour's Helmet, as a Guard for his Head. One of them indeed in a great Tempest the Empress threw into the *Adriatick Sea*, and by that means, as is presum'd, sav'd her self and Company from Shipwreck.

Our *Helena* being a *British* Princess, drawing near the end of her Life, increas'd in her Zeal and Piety; her Humility and Devout respect to Holy Virgins Consecrated to the Service of God, appear'd by this example, *That she invited some of them to Dinner, and thought it not enough that her Maids should attend upon them, but girding her self after the manner of a waiting Maid, set Meat upon the Table, gave them Drink, and pour'd Water on their Hands:* Thus, though an Empress, she esteem'd her self no better than a Servant and Handmaid of Christ and his Virgins: In all her Progress through the *Eastern* Provinces, she largely express'd her wonderful Munificence, giving innumerable Gifts, not only to particular Persons, but to whole Cities; she largely reliev'd the Poor, such as were condemn'd to work in Mines, or perpetual Imprisonment, she set at liberty, the Oppress'd she de-

deliver'd from fraud and injury, and the Banish'd she restor'd to their own Country.

In her return out of *Palestine* into *Greece*, she pass'd by *Drepanum* in *Bithynia*, where repos'd the Body of the Glorious Martyr *Lucianus*; as soon as she saw his Relicks neglected, without any mark of Honour or Reverence, she caus'd a Sumptuous Church to be Built over them, and enlarg'd the place into a City with Walls and Bulwarks, call'd by her Son after her Name *Helenopolis*. Moreover, this Holy Empress in her Progress through the *East*, having been inform'd where the Bodies of the three Wife men who came to *Bethlehem* to Adore our new-born Saviour, repos'd, brought them with her to her Son *Constantine*, who Reverently laid them in the chief Church of his new City, from whence they were translated to *Milan*, and from thence to *Colen*, where they now are Celebrated with great Veneration. In such Pious Works did this Holy Empress conclude her Worldly Pilgrimage.

It is most probable she Deccas'd at *Rome*, Aged above 80 years, and was there Honourably Interr'd; her occasion of returning thither, was after the laudable custom of *Christians* in those days to visit the Sepulchres of the two chief Apostles: She brought with her to *Rome* a part of the Holy Cross, which, with great Veneration she plac'd in a Church there Built at her Request by her Son, call'd by the Title of the *Holy Cross*. It is reported, She spent her last days in great Devotion, and approaching to her Death, after her receiving the Sacraments of the Church, she was comforted with a Vision of our Lord Jesus, encompass'd with a multitude of Angels, and holding his Cross, shining with inexpressible Brightness. *Eusebius* testifies, That her Son *Constantine* with all humble respect attended her in her Sickness, and was present at her Death; having receiv'd many Devout Exhortations, and the Benediction of a Parent from her: Such was the Emperour's Piety and Respect to his Mother, that she is said, To have reign'd as Empress with him, to be stil'd *Augusta*, to be transfer'd into the *Flavian Family*; so that many Golden Coins were made and stamp'd with her Image.

After her Death, her Son *Constantine* built unto her Honour a Magnificent Sepulchre or *Mausoleum*, where in a Tomb of *Porphyry* he laid her Blessed Body, situate in the High-way, call'd *Lavicana*, between two *Lawrel-Trees*, her Body afterwards, if we will believe the *Gallican Martyrology*, was remov'd into a Monastery in *France*, and there continu'd Illustrious by many Miracles. In the Church of the *Holy Cross* at *Rome*, Antiently call'd, *The Church of St. Helena*; an Illustrious Monument was Erected in memory of her, and the like is to be seen in *Naples*.

This Island wherein this Noble Empress was born, hath not been ungrateful to her Memory. The Monuments of her and all others rais'd by the *Britains*, have been consum'd by Age; but even the *Saxons*, when once Converted to *Christianity*, left many Monuments and Expresses of their Devout respect to this *British Lady*, by Consecrating Churches in memory of her, witness *Hellenstone* in *Barkshire*, and several Churches Dedicated in this Saints Name in *London*, and many other places.

Constantine continues his Zeal against *Pagan Idolatry*, and made severe Laws against *Heathenish Sacrifices*, overthrowing the most Celebrated of the Idol-Temples; neither was he wanting to establish the Churches Peace, by publishing severe Edicts against all sorts of *Hereticks* and their Assemblies, mingled with such perswasive Exhortations, that many of them acknow-

ledging their Errours, return'd to the Communion of the *Catholick Church*: Yet this Holy Emperour being seduc'd by the Craft of *Eusebius* Bishop of *Nicomedia*, the Pillar of the *Arrian* Faction, he began to be displeas'd with *St. Athanasius* then Bishop of *Alexandria*. His Sister *Constantia* check'd him at her Death with his Severity to the *Arrians*, whom she accounted Innocent persons; upon this the Emperour wrote a threatening Letter to *Athanasius*, enjoying him to receive *Arrius*; but being after inform'd, that this *Arrius* still persisted in his *Herese*, and without any Repentance oppos'd the Council of *Nice*, the good Emperour no longer insisted upon his Reception; and not only stuck to *Athanasius* against the *Miletians*, but turn'd his Anger against the said *Eusebius*, his chiefest Enemy, whom he banish'd with other Confederate Bishops from their Sees; though soon after, upon the Inauguration of his new City *Constantinople*, as objects of his Clemency, he thought fit to restore them.

This City is said to be Consecrated to our Lord and his Immaculate Mother, with the offering of the unbloody Sacrifice and Prayers; and then a Statue was erected for *Constantine* in a publick place upon a Pillar of *Porphyry*, holding in his right Hand a Golden Apple, on which was placed the *Holy Cross*, with this Inscription, *To thee, O Christ, our Lord, I commend this City.* *Eusebius* writes, That *Constantine* adorn'd his new City, especially with Magnificent Churches, Consecrated to Holy Martyrs, the chief whereof were *St. Mofcus*, *St. Agathonicus*, *St. Mennas* and *St. Acatius*. One Church he built in a place there formerly Dedicated to *Vesta*, and call'd it *St. Michael*, from an Apparition of that Holy Arch-Angel: In which, by virtue of the *Holy Cross* there erected, many Miracles are said to have been wrought; one of which I cannot omit, *viz.* That a Soldier of the Emperour's Guards, *Probianus* by Name, afflicted with grievous Torments in his feet, not only receiv'd ease in that place, but was also honour'd with a wonderful and Divine Vision. He was converted to Christianity, and thoroughly satisfied with all points of that Religion; yet he could never be perswaded that the *Holy Cross* could be any wise instrumental to the Salvation of mankind: Being thus perswaded, the Image of the Cross was presented to him in a Vision, as it was usually set on the Altar of that Church; and in the same Vision it was declar'd to him manifestly, that what thing soever had been perform'd either by Angels or Holy men, for the publick or private profit of men, since Christ was Crucified, were not rightly perform'd, but by Virtue of the Saving Cross.

Constantine was not wanting richly to Endow the Churches he had built, he caus'd Copies of the Holy Scriptures to be Curiously writ in Parchments, richly adorn'd, which he dispers'd and plac'd in his said Churches; he encourages the Professors of all Arts and Sciences, so as Learning flourish'd in his City; he endeavour'd to make it equal with old *Rome*, by placing Senators there with the same Honour and Authority, and many of them Professors of Christianity.

In the midst of this Serene Calm, a sharp storm fell upon the good *Athanasius*, principal Defender of the *Nicene* Faith; for the restless malice of the *Arrians*, prick'd them on to accuse him falsely, *Of breaking a Chalice, of Murder, of Enchantments with his dead Hand, of Adultery by Violence, &c.* His Cause was examin'd in a Synod of Bishops assembled at *Tyre*, by whom, to the great astonishment of *Constantine*, the good *Athanasius*, though in all particulars his Innocency was evidently declar'd, was yet unjustly condemn'd; and by the importunity of *Constantius* the Emperour's Son, infected with

with that Poisonous *Arrian Heresie*, banish'd into the *West*, or rather advis'd to withdraw himself, to avoid the impetuous clamour of the *Arrians* against him : For he retir'd to *Triers* in *France*, where by the Emperour's order, he wanted nothing. Now that this was not consented unto by *Constantine*, as in any wise wavering in the Faith, may appear by this following Relation, *Constantine desiring to be satisfi'd what the Opinion of Arrius truly was, ask'd him, whether he did approve the Decrees of the Nicene Council : He presently with a chearful countenance, answered, That he approv'd them : The Emperour not satisfied with this Affirmation, urg'd him to confirm it by an Oath ; to which likewise he comply'd ; But all this was impious Craft and subtilty ; for whilst he made this Profession and Oath, he had in his bosom a Paper containing his Heresie, and swore from his Heart he believ'd what he had written, referring still to that Paper ; Constantine never the less warn'd him, that if his Faith were true and Orthodox, he had sworn well ; but if otherwise, God (said he) may condemn thee for thy Perjury. However Constantine being deluded with this Equivocation, sent to the Bishop of Alexandria to receive the Hypocrite into Communion : But we shall presently see how God discover'd miraculously the Impiouness of *Arrius*, and true Faith of *Constantine*.*

For *Alexander Bishop of Constantinople*, not willing to admit the *Arch-Heretic*, but solicitous for the True Faith, more than for his Bishoprick, which some threat'ned to deprive him of ; lay prostrate several days and nights before his Altar, and pray'd to God, that if the Opinion of *Arrius* were true, he might die before the day of Disputation came ; But in case the Faith which he profess'd were true, then that *Arrius*, the Author of all those Calamities, might suffer just punishment for his Impiety : Which Prayer it seems was soon heard ; for *Arrius* in his way to the Church, using many vain and boasting Babblings, was on a suddain forc'd to retire to a common Privy to ease himself ; where, as is written of *Judas*, he fell on his Face to the ground and burst asunder in the middle, and was in that manner depriv'd both of Life and Communion : This struck the *Eusebian Faction* with wonderful Terror and consternation, the Fame whereof soon spread it self over the whole World, and confirm'd the Emperour's Faith, and the *Nicene Decrees*.

This year dy'd the Holy Pope *Marcus*, Successor of *Silvester*, and in his stead *Julius* succeeded in the last year of our Renowned Emperour, one of whose last Acts of Devotion, was the building of a most Magnificent Temple at *Constantinople* in Honour of all the Apostles, that he might Eternize their memory among all Nations. In this Temple, he placed twelve Honorary Repositories, which should be as so many Pillars, in memory of the twelve Apostles, and caus'd his own Tomb to be plac'd in the midst of them, enclos'd on each side with six of them, having an opinion, That their memory would procure much profit to his Soul, by being so made partaker of their Prayers, which would there be offer'd in Honour of the Apostles. As many other *British* and *Saxons* Kings, in erecting Churches and Monasteries have since done, for the Redemption of their Souls ; and so express'd themselves in several Charters of their Foundation.

This Emperour it seems so Happily enjoy'd his faculties and strength of Reason, in such perfection, that till the extremity of his Age, he still continu'd to write Orations, and to Minister Advice to his Friends, well becoming a good Christian. He also publish'd good Laws, expedient for Humane Society ; and not long before his Death, he recited a Funeral Oration in the usual place, wherein he Discourf'd, *Of the Immortality of Souls*,

of the Rewards of Pious men, and the Miseries of such who liv'd ungodly lives. This he pronounc'd with such Gravity and Constancy, that one of his Domestique Servants (a Pagan) and pretender to Wisdom, being ask'd what he thought of the Emperour's Oration, Answered, though with some unwillingness, *That the things spoken seemed to be true, especially commending that part of the Oration which decry'd a multitude of Gods.* It is said, that a Comet of an unusual bigness, appear'd in the Heavens, as portending his death; for he soon after fell into some Distemper, which enforc'd him to use Hot Baths; and being remov'd to his Mothers City *Helenopolis in Bythinia*, he continu'd some considerable time, in the Church Consecrated to the Holy Martyr St. *Lucianus*, there offering his Prayers and publick Vows to God; and there considering his last day, he fell humbly upon his Knees in this Church, confessing his sins, and craving pardon for them; and then it was that he first became worthy to receive Absolution by imposition of Hands and Prayer, in imitation of the Saving Laver of Baptism: After these and such like Holy Mysteries were perform'd, he was cloath'd with Kingly Robes, shining bright as the Light, and then laid in a Bed of a most pure Whiteness; his Imperial Purple he rejected, and never made use of it afterwards: Then with a clear distinct voice he Pray'd, and gave Thanks to God, declaring, *He was now assur'd of Happiness and Immortality, being made partaker of Divine Light.* With great detestation he bewail'd the miserable state of Pagans, in that they were depriv'd of all Divine Blessings. To his great Officers who stood about him, and deplor'd their unhappiness in the loss of such an Emperour, wishing him a long Life; he answer'd, *That he had now attain'd true Life indeed, and he himself understood his own Happiness, and therefore he long'd for his departure to God.* And having made his Will, and given Honourable Pensions to the Inhabitants of his new City, and left his Empire as a Patrimony to his Children; during the Solemnity of *Pentecost*, he departed this Life in Glory and Renown.

The universal Mourning and Sorrow of his People, and the Solemnities of his Funeral are set forth at large by many Authors: Great multitudes of the People, with the Priests, ceas'd not to pour forth their Prayers to God with Tears and Groaning for the Soul of their departed Emperour; his memory was also so precious amongst the *Britains*, that they built Temples in Honour of him, one whereof still remains of his Name in *North-Wales*, which was erected after they were driven by the *Saxons* into those quarters.

Constantine at his death, divided the Roman Empire amongst his three Sons, so that his Eldest Son *Constantine* enjoy'd *Gaul, Spain, Britain*, and all the Conquer'd Countries on this side the *Alpes*. *Constantinus* his second Son, only present at his Fathers Death, possess'd himself of the *Eastern Regions* and *Egypt*. And the youngest Son *Constans* had the Government of *Italy* and *Africk*.

Now as touching the second *Constantine*, within whose Jurisdiction our Country is compriz'd: His Reign was short, not lasting full four years; sure it is He and his Brother *Constans* stuck close to the *Catholick Faith* Establish'd in the *Nicene Council*, so as all the *Western Churches* were by their means secur'd from the infection of *Heresie*, which miserably defac'd the *Eastern parts*, in regard *Constantinus* there suffer'd himself to be perverted by the *Arrian Hereticks*: *Constantine* the younger, in proof of his Orthodoxy, and in performance of his Fathers Will, restor'd *Athanasius* from his banishment at *Triers*, where he had continu'd above two years, to his Church at *Alexandria*;

andria; his banishment was the easier to him, in regard he was sent thither by *Constantine* the Father in order to his safety, and entertain'd there with all Honour and Liberality by *Constantine* the Son, whose constant residence was in *Gaul*, and who govern'd *Britain* by a Deputy, never coming thither himself.

In the 4th. year of his Reign, he pass'd over into *Italy*, upon what design is uncertain; However he was soon there Traytorously slain by his Brothers Soldiers, if not by his Order. By the Death of this *Constantine*, the whole *Western* Empire became the Dominion of *Constans*, who placed *Vetranio* as his Lieutenant in *Britain*, where after a few years, he usurp'd the Title of Emperour. About this time there flourish'd in *Britain* a Holy Bishop of great fame, call'd *St. Gudwall*, who was born of Noble Parents, and largely communicated to others those Treasures of Heavenly Wisdom, which he had been gathering from his youth; his Instructions Enlightn'd many, so as they were enabled to enflame others with Divine Love, the Odour of his Holy Conversation declaring in him the operations of Heavenly Grace, was pleasant to all both Clergy and Laity: The Patrimony he receiv'd from his Parents, was very ample; yet despising worldly Riches, he gave it all to the Church: And perceiving his Pastoral Office, engag'd him in Worldly Cares and Solicitudes, and willing to disburden himself thereof; he recommends his Church to a worthy Successor, and retires himself into a Monastery within his own Diocess, where he led a perfect Monastical, or rather Angelical Life: His Monastery was placed near the Sea, in a Bay where-of the Holy man observing a certain vast Rock, or Promontory shooting forth, retir'd thither, that he might attend on God without interruption; into which place he gather'd to him about the number of 180. Disciples. It is reported, *That the place being too strait for so many, the Blessed man having recourse to God, in whose Power and Goodness he plac'd his confidence, when the Sea at low ebb had left the shoar for a great space, with a Rod which he had in his Hands, made impressions in several places of the Sands, and commanded the waters in the Name of Christ, not to pass those bounds, upon which the Sea was observ'd to restrain its own violence and swelling, insomuch, as to this day, it hath never presum'd to pass those prescrib'd limits.*

Thus the Holy man is said to bid adieu to all his Friends, to the Vanities of this World, and to all obstacles to Perfection, Mortifying all his Sensual Desires; and yet not contented, resolv'd to leave his Native Country, and accompanied with his Brethren, landed in a Province of *Belgick Gaul*, inhabited by a People call'd the *Morini*, to whom he Preach'd the *Christian Faith*, instructing many in the Perfection of a Holy Life. About those parts there then liv'd a Prince call'd *Mevorus*, at or near a place call'd at this day *Cormon*: This Prince profess'd *Christianity*, and having notice of the arrival of *St. Gudwall* within his Confines, kindly receiv'd him. *Mevorus* and his Wife were much stricken in years, and had no Children; *St. Gudwall* in a Dream appear'd to the *Matron*, and promis'd her she should have a Son, which should be call'd *Simeon*: *Mevorus* being inform'd by his Wife of this her Dream, promis'd that this Son when born, with all his Hereditary Possessions, should be assign'd to the Church and Monastery which this Holy Bishop and Hermite, with the Treasure of *Mevorus* was then building, probably near *Ipre*, where a Village call'd *Ghelwelt* seems to afford some Marks of *St. Gudwall's* Name.

The Son thus Promis'd, soon after was born, and call'd *Simeon*, brought up in Learning by St. *Gudwall*, made a *Monk*, and his Possessions confer'd on the Monastery. It is said this Holy Bishop, after all his Labours, rested in our Lord about the year of Christ 403. It is written, that before his death an Angel of our Lord appear'd to him with a Pleasant Countenance, saying, *O worthy Soldier of God, may the joy of our Lord always encrease in thee, and his Peace continually remain with thee; be prepar'd, for e're long God will call thee out of this World, and thou shalt meet thy Heavenly King with a Palm of Victory*: This Cœlestial Messenger stay'd a good space, filling his Soul with Spiritual Sweetness, known only to God.

After this another Angel appear'd to him, and said, *I am Michael the Arch-Angel, sent to thee from our Lord, to acquaint thee, That the hour of thy departure is at hand; for after ten days, thou shalt joyfully issue out of thy fleshy Prison, and escape out of the Dungeon of this World, and with unspeakable gladness thou shalt meet thy Heavenly King, into whose presence we will bear thee; he will receive thee with Glory, and enroll thee among the Courtiers and Citizens of his Kingdom*. Some say the Mother and Sisters of this Holy man were present and assisting at his Death, invited thither by the Fame of his Miracles, and after his departure carried his Body back with them into *Brittain*; But when the *Pagan Saxons* demolish'd *Christian* Sepulchres here, it was transported again into *Flanders*: The place of his Burial here, is said to be the Isle of *Plet*, or *Plecit*, where it remain'd many years, illustrious by many Miracles, until it was transported to the place aforesaid; where not being entertain'd with due Honour, it was by a Noble Marquis nam'd *Arnulphus*, after by Gods appointment, remov'd to the Monastery of *Flandinium* in *Gaunt*, together with the precious Relicks of the famous Confessor *Bertulphus*, when *Clotharius* reign'd in *France*; his Body is yet carried in Procession yearly, and each Procession renown'd by Miracles.

In the year of our Lord 342. great Commotions arose in *Gaul* by the coming in of the *Franks*, which were soon suppress'd; but *Britain* following the motions of *Gaul*, and being in disorder, *Constans* was enforc'd to pass over thither in the *Winter* Season, and by his unlook'd for presence there, soon frighted the *Rebellious Islanders* into Obedience.

Four years after this, an unhappy *Schism* was like to break forth between the *Eastern* and *Western* Churches; for the *Eastern* Bishops of the Faction of *Eusebius* Bishop of *Nicomedia*, chief Pillar of the *Arrians*, had condemn'd St. *Athanasius* in two Synods at *Tyre* and *Antioch*: On the contrary *Julius*, Bishop of *Rome*, in a Synod of *Italian* Bishops receiv'd him into his Communion, notwithstanding the intercession of the *Orientals*, who sent their Decree of Condemnation to *Rome*. To prevent this *Schism*, *Constans* being Orthodox, solicited his Brother *Constantius* to joyn with him in calling a General Council, thereby to preserve entirely the Heritage of their Fathers Piety, by which he had subdu'd many barbarous Nations, destroy'd Tyrants, and establish'd the Empire.

Hereupon a Synod was Assembled at *Sardica* in *Illyrium*, to which came out of the *Western* Empire about 300. Bishops, and out of the *East* 76. only. Some of the *Western* Bishops came out of *Britain*; *Restitutus* Bishop of *London* was certainly one, who before at the Council of *Nice*, consented to the Faith of the *Consubstantiality of the Son of God*. It will not be therefore impertinent to say something of this great Council, that the Conformity of the *British* Churches in those days, to the Faith and Discipline of the

the *Catholick Church*, may the better appear. This Synod first establish'd the Faith of the *Nicene Council*, next declar'd the Innocence of *Athanasius* and other *Orthodox Bishops* persecuted by the *Arrian Faction*, and the Condemnation of their Adversaries and other *Eastern Bishops*, who deserted the Synod, and made a *Schismatical Assembly* at *Philopolis*, and in it publish'd contradictory Decrees.

This Synod, as to matters of Discipline, Decreed this especially, *That Appeals be made in Case of Contention, to St. Peter's Chair, ultimately to be determin'd by the Pope, or such as he should appoint in that behalf.* Now it is certain, that the *Donatists* not long after, in Envy to the See of *Rome*, endeavour'd to suppress the Acts of this famous Synod as much as they could, as *St. Augustine* testifies: The Decrees of this Synod were after confirm'd by the Council in *Trullo*. Another Decree was made, *To restrain the Appeals of Deacons sent by their Bishops to the Emperour's Court, appointing them to present their Petitions to the Bishop of the Roman Church, to be by him examin'd whether just or not*

This Synod being dissolv'd, the Emperour *Constans* us'd his utmost diligence and Authority for the Execution of these Decrees; his chiefest care was about the Restitution of *St. Athanasius*, whose return the Factious Bishops of the *East* oppos'd: *Constans* wrote to his Brother for his Restitution, mingling Threats, if he were not comply'd with, insomuch, as that *Constantius* advis'd with many *Eastern Bishops* about it: Who resolv'd him, *It was better to allow of Athanasius, then hazard a Civil War.*

The year following, *Athanasius* return'd into the *East*, and was at first receiv'd by *Constantius* with some Kindness, and permitted to return to his See at *Alexandria*. But the year following the *Arrian Bishops* becoming boundless in their Power and Malice by the death of the *Orthodox Emperour Constans*, who by the Conspiracy of *Magnentius Chrestius* and *Marcellinus* was Traytorously slain, at *Helena* a Town in *France*: It is said he had a Prediction, *That he should die in his Grand-Mothers Lap.* His death was greatly bewail'd by *St. Athanasius*, who foresaw the danger was like to ensue unto the *Catholick Faith* by the loss of *Constans*, and the evil of the sole remaining Emperour, who was yet at present, very much incumber'd by two Tyrants, the one was *Vetranio*, who had once govern'd in *Britain*, and was after Proclaim'd Emperour in *Illyricum*, but was soon depos'd by *Constantius*, who yet not only spar'd his Life, but suffer'd him to spend the remainder of his Life in Retirement full of Pleasure and Abundance. The other Tyrant was *Magnentius*, who took the Title of Emperour at *Augustodunum* in *France*, and held it three years, and then after the loss of a Battel, was forc'd to kill himself.

After this Victory, *Constantius* would be call'd the Emperour of the whole World, and assum'd the Impious Title of his Eternity; and then extended all his Pride and Power to oppress the *Catholick Faith*, and establish the *Arrian Heresie* even in the *Western Churches* also; commanding a Council to be Assembled at *Arles* in *France*, where he extorted the Suffrages of the Bishops, in favour of his *Heresie*, and condemnation of *St. Athanasius*, drawing in the Legate of Pope *Liberius*, who had newly succeeded *Julius*. Howbeit *Liberius* more than once solicited the Emperour by Legates and Epistles on the behalf of *St. Athanasius*; complaining, *That the Suffrages of Bishops were mercenarily sold according to the Princes inclination.*

Where-

Whereupon *Constantius* perceiving the endeavours of *Liberius* render'd the Sentences of his pack'd Synods invalid, sought to win him by Promises and Favours to his Party; that proving ineffectual, he sent for him; when *Liberius* was come to him, he stoutly protested, *He would suffer any thing, rather than being a Christian, to become an Arrian*: At which the Emperour being offended, sent him into Banishment to *Beraa* a City of *Thrace*; where-to he chearfully submitted, rejecting 500 Crowns which the Emperour sent for his Maintenance: In his place was substituted a certain *Roman* Priest call'd *Felix*, one, who though in judgement a *Catholick*, yet comply'd with the *Arrians*.

Liberius wanting constancy, and weary of his Banishment, after two years return'd from it, with as much Infamy, as he had submitted to it with glory, yielding at last to the condemnation of *St. Athanasius*, and subscribing to a Confession of Faith fram'd in a Synod at *Sirmium*; wherein, though there was nothing *Heretical*, yet the word *Consubstantiality* being left out, his subscription to it was scandalous, and argu'd an unlawful compliance with the *Arrians*. After all this returning again to *Rome*, he breaks off all Communion with the *Arrians*, and joyns himself in Communion with *Athanasius*, to whom he thus writes, *Our Confession belov'd Athanasius, is that the Word is the Son of God, being according to his Nature begotten of God his Father, not created; he is God, his Fathers Colleague in his Empire, and obtains an endless Kingdom for infinite Ages, Amen.*

Whilst *Constantius* in the *West* thus afflicted the *Catholick* Church and Faith, *Gratian* Father of *Valentinian* afterwards Emperour, was *Pro-Prator* of *Britain*: He was rais'd from a vile Original to this high degree for his Courage and Virtue; in his younger Age, he is said to have been a Seller of Ropes, such was his strength, that five Soldiers were not able to wrest a Rope out of his Hands; for his favouring *Magnentius*, he was depriv'd both of Office and Estate. *Martinus* succeeded him in his *Pro-Pratorship* of *Britain*, who govern'd this Island with great Justice and Kindness to the *Britains*, his Government was shortned upon this unhappy occasion; *Constantius* being a Prince very Suspicious, imploy'd Officers to search out such as were practising against him; One *Paul* a Notary was very much esteem'd of him, for his Malicious Sagacity in such matters, and therefore sent by him into *Britain*, to bring over in Chains such Soldiers as had intermeddled in the Conspiracy of *Magnentius*; *Paul* executed this Authority with such Cruelty and Injustice, that the *Pro-Prator*, to prevent the Miseries of so many Innocents, first intercedes by way of Intreaty, and being therein unsuccessful, protested he would leave the Province, rather than behold such Oppression. This *Paul* for his Subtilty call'd *Catena*; being thus thwarted in his Cruelty, Craftily involves the *Pro-prator* himself in a Suspicion of the same Guilt and Treason, so as he presumes to seize upon him, and put him in Fetters with the rest: *Martinus* betakes himself to his Sword in defence of himself, and therewith wounds *Paul*, but not Mortally; and thereupon turns his Sword upon his own Breast, and so dy'd lamented of all men.

In the year of our Lord 359. the Church of God was expos'd to great danger and infamy by the Council of *Ariminum* then Assembled by the Authority of the *Arrian* Emperour *Constantius*, with design to abolish the Faith of the *Consubstantiality* of the Son of God. He commanded his *Præfect* *Taurus*, *That when the Bishops were met together, he should not permit them*

them to depart, till they had all consented in one Faith : It is said, that out of *Illyricum, Italy, Africk, Spain and Gaul*, and out of *Britain* also, under the notion of *Gaul*, he gather'd together more than 400 Bishops : The Emperour commanded allowance of Necessaries to these Bishops ; but those of *Gaul and Britain* refus'd it, as an unseemly thing, and chose rather at their own Costs to maintain themselves, Three only out of *Britain* excepted, who being destitute of Subsistence out of their own Sees, made some use of the Emperour's Liberality, and perhaps were not to be disprais'd for it. These Bishops being assembled, were prescrib'd what they should do by the Emperours Letters, and severely enjoyn'd to determine nothing which might touch the *Eastern* Bishops ; and when they had finish'd their Decrees, they were to send them to Court by two Bishops.

In these Letters it is observ'd, that he Subscribes himself *Constantine*, not *Constantius* : Notwithstanding all which, the Holy Bishops Courageously perform'd their Duties, for they confirm'd the *Nicene Creed*, forbidding any addition or diminution thereof; and protesting, *They would never depart from the Faith which they had receiv'd from God the Father by the Prophets and our Lord Jesus Christ, which the Holy Spirit taught in the Gospels, according as was deliver'd by Tradition of the Fathers succeeding the Apostles to the times when this Controversie was debated at Nicæa, against an Heresie which then arose.* All the *Catholick* Bishops in the Synod, unanimously subscrib'd to this definition, wherein it is observable, that although it was grounded on the Holy Scriptures, yet those Scriptures were interpreted by the successive Tradition of the Church : Whereas, what the Faction of the *Arrians* separately Decreed; according to the practice of other *Hereticks*, agreed only with the bare words of Scripture by themselves interpreted.

For as *Athanasius* writes, in a *Creed* made by them, *They profess the Son of God to be like the Father who begat him, whose Generation, according to the Scriptures, no man knows but the Father only.* As for the word *Substance*, it being simply set down by the Fathers, not understood by the People; and occasioning great Scandal, in as much as it is not expressly contain'd in the Scriptures, they Decreed that it should be quite abolish'd ; and that for the future no mention should be made of the *Substance* of God ; because the Holy Scriptures never mention the *Substance* of the Father and the Son ; but they say, *That the Son is in all things like the Father*, as the Scriptures in their judgement teach.

Now when the *Arrian* Bishops, of whom *Valens* and *Ursacius* were chief, saw that they could not impose upon the *Western* Bishops, they separated themselves from the rest of the Council; and were thereupon pronounc'd by the unanimous Suffrages of the *Orthodox* Bishops to be *Hereticks*, and excluded from the Communion of the Church ; which done, the Council by common Letter inform'd the Emperour of all these things. And whereas the *Arrian* Bishops to induce the *Catholicks* to comply with them, argued, *That Peace and Unity would be restor'd to the Church, in case Catholicks should relinquish that one word Substance.* They therefore in their said Letter inserted, *That it was not as Valens and Ursacius affirm'd, that Peace would follow, by the subversion of things just and true ; but that rather more contention would arise, both at Rome and other Cities : They therefore Pray'd, that the Council might be dissolv'd, considering the Poverty, Age and Infirmary of many Bishops in it.*

Constantius thus frustrated in his design of introducing his *Arrian* misbelief into the *Western Churches*, broke forth into open Tyranny; some of the *Catholick Bishops* he shut up in Prison, others he afflicted with Famine and all manner of despightful usuage, not suffering any to depart, until they had subscrib'd a form of Faith; wherein, though nothing *Heretical* was express'd, yet the True Faith was at least dissembled; consequently the *Arrian Faction* prevail'd in Power, through the whole Empire. *Constantius* creates *Gallus* his Uncles Son *Cesar*, and three years after Beheads him for his Cruelties and enormous Crimes, and the next year assumes into the same Dignity and Succession of the Empire, *Julian*, younger Brother to *Gallus*, call'd the *Apostate*; Him he sent into *Gaul* to repress the Irruptions of the *Franks*.

In the fourth year of his Government, troubles arising in *Britain*, by the Excursions of the *Picts* and *Scots*; he sent over *Lupicinus* to compose them, who in the midst of *Winter* went with his Army to *London*, but could not perform any considerable Exploit against his Enemies; for that *Julian*, who was proclaim'd Emperour by his Army, was jealous of him, least he should hinder his proceedings; and therefore re-call'd *Lupicinus*, and sent *Gumobarius* in his place, to be General of the *British* Army, who did little worthy of memory; for notwithstanding any thing he could do, the *Scots* a (barbarous People,) first mention'd about this time, coming out of *Ireland*, rooted themselves so firmly in the *Northern* parts of this Isle, that they establish'd a Kingdom there to themselves and their Posterity to this day.

It is written, that when *Nele* obtain'd the Monarchy of *Ireland*, which was in the time of this *Constantius*; the six Sons of *Mured* King of *Ulster*, passing over with a considerable Fleet, possess'd themselves of the *Northern* parts of *Britain*; and it is likely that the Eldest of those six Sons, was that *Reuda* mention'd by *Beda*, and his People from him call'd *Dalreudini*. They at first possess'd themselves of a Corner of this Island, but after encroaching upon the *Picts*, enlarg'd their Seats; until at last, about the time when the Kingdom of *Northumberland* was in a manner ruin'd by Civil Contentions, and the Incursions of the *Danes*, they almost wholly consum'd the *Picts*, and destroy'd their name and memory, introducing to those *Northern* parts the name of *Scotland*.

It is not likely that *Arrianism* ever took any great footing in this Island, for when *St. Hilary* was banish'd into *Phrigia* by the false suggestions of *Saturninus* the *Arrian* Bishop of *Arles*, he wrote Letters to the *British* Bishops, especially to the Aged *Restitutus* Bishop of *London*; Congratulating and Commending their firmness in the Faith, that notwithstanding the attempts of *Saturninus* to infect them, yet their constancy was famous over all the Empire; insomuch, as some of the *Eastern* Bishops became thereby asham'd of their *Heresie*. Howbeit, about this time this *Restitutus* being full of years, dy'd, and is worthily counted amongst the Illustrious *British* Writers, and many Letters to *St. Hilary* are reckon'd to be of his writing.

A further proof of the Orthodoxy of the *British* Church was *St. Kebius*, Sir-nam'd *Corinius*, Son of *Solomon* Duke of *Cornwall*, who took a Journey into *Gaul* to *St. Hilary*, after his return from Exile, to be by him instructed more perfectly in the *Catholick Faith*: *Copgrave* in the Life of this Saint, says, That he abode several years with *S. Hilary*, improving himself in Learning and Sanctity; whereunto God gave Testimony, by conferring on him the Grace of
Mi-

Miracles, so that he gave Sight to the Blind, Cleans'd the Leprous, Cur'd those which were Dumb, Heal'd the sick of the Palsey, and those who were possess'd with Devils. Afterwards being admonish'd thereunto by an Angel, having been Consecrated Bishop by St. Hilary, he return'd into his own Country, and plac'd his See in the Isle of *Anglesey*; and by his good Example and sound Doctrine, instructed the *Northern People of Wales.*

It is He who was requested to take the Principality of *Cornwall*, but refus'd to accept of any Worldly Authority; and not long after, he is said, *To descend with ten Monks, who were his Disciples, into a Meadow of King Ethelic, pitching his Tents there; wherewith, when the King was acquainted, he went with Company to cast these Monks out of his Country; by the way he fell from his Horse, which dy'd immediately, and both He and his Followers were stricken with blindness: Thereupon the King prostrates himself before St. Kebius, devoting himself to God and the Saint, by whose Prayers they were all presently Healed.* After this the King gave to the man of God two Churches, and he giving the King his Benediction, retir'd to *Menevia*, afterwards call'd St. David's; from whence he sail'd into *Ireland*, and having built a Church remain'd there four years: Very probable it is, that this St. Kebius, was that British Priest who Baptiz'd the Irish St. Albeus; for in his Life written by Bishop *Usher*: It is related, *That Lachanus gave the Holy Child to certain Britains, who carefully brought him up, and gave him the Name of Albeus, because he was found alive under a Rock, the Grace of God being with him.* Not long after this, St. Kebius came into those parts, sent thither by the See Apostolick, many years before St. Patrick, to sow the Faith of Christ there; but the Irish being Pagans, he was receiv'd by few: He then went into *Munster*, where he found this Holy Child *Albeus*, Praying in the open Air, with his Eyes rais'd up towards Heaven, that the true Faith might be reveal'd unto him, and saying, *His desire was to know the Creator of all things, and to believe in him who made Heaven and Earth; and declaring that the Elements could not be made without a skilful Workmaster, nor be produc'd by any man:* These things being heard by this Holy Priest, he not only saluted, but instructed this Holy Child, Baptizing him, and continuing the same Name of *Albeus* to him. Several other persons were Converted, and Baptiz'd by him, as *Meclarus* and *Kjaxanus*, who prov'd eminent for Sanctity, and were after exalted to Episcopal Dignity, before the arrival of St. Patrick.

After some years abode in *Ireland*, the Holy Bishop *Kebius* return'd to his See in *Anglesey*, where he dy'd in the year of Grace 370. The place of his Burial seems to be in *Denbighshire*; for in the Story of St. *Winefred*, we read, *That she was buried near the Sepulchres of Chebaus and Senanus, call'd Gwethern; Which Chebaus was certainly our Kebius, whose memory remains still, (saith Cambden in Anglesey;) where the Promontory call'd Holyhead, is by the Natives nam'd Caer Gubi, from Kebius a Disciple of St. Hilary, whose memory is also there preserv'd by another Promontory call'd Hilary-point.*

The same year in which St. *Kebius* repair'd to St. Hilary, then newly return'd from banishment, was illustrious for the Birth of the great Apostle of *Ireland* St. Patrick, as most Authentick Authors agree; the place of his Birth is agreed to be in *Britain* by the Irish themselves. He is said to be born in *Pembrokeshire*, of *Calphurnius* and his Wife *Conchessa*, Sister or Sisters Daughter to St. Martin Bishop of *Tours*. After this Birth *Calphurnius*

nus became a Priest or Deacon, and profess'd Continency, as many others did.

Now *Constantius* dying of a Feavour in *Cilicia*, *Julian* having been created *Cesar* succeeded him in the Empire, which he polluted by his infamous Apostacy: He was from his Infancy bred in the Profession of *Christianity*, and inscrib'd in the Ecclesiastical degree of a Lectour; but being of an inconstant curious disposition, and unfortunately becoming acquainted with *Pagan Philosophers* and *Magicians*, he was by them perverted; and though during the Life of *Constantius*, he dissembled his change, yet being in possession of the Empire, he publickly declar'd his defection from *Christianity*, and an implacable hatred of it, with a resolution to imploy all the Power of Earth and Hell for its destruction: The first proof hereof he gave, in taking away that famous *Labarum*, or Imperial Ensign of the *Cross*, which in his Predecessors times, had given them assur'd Victories: In place whereof, he restor'd the Images of *Heathen* Gods or Devils, with the representation of Eagles, Vultures, Minotaurs, &c. which the Soldiers were commanded to Adore.

All the Monuments of the *Holy Cross* he endeavour'd to abolish, inso-much as he caus'd a Representation of *Constantinople* to be dig'd up, on the top whereof *Constantine* had fix'd the *Cross*, to denote the Felicity of his new City. He usually objected to *Christians* by way of Ignominy, *That they left off to Adore and Worship the Ancilia which Jupiter let fall from Heaven, as a pledge of his Protection of their City; instead of which they Ador'd the Wood of the Cross, painting Images thereof in their Foreheads, and before their Doors.* Thus scoffing *Julian* censures the Rites of the Antient Church, and of the Faithful in his time, for their Veneration of that Blessed Instrument of our Redemption: All other Sacred Images and Statues erected in memory of Divine Benefits, together with the Relicks of Saints and Martyrs, this Apostate endeavour'd to abolish; in particular, he caus'd that Miraculous Statue of our Saviour to be thrown down, which the devout Woman who had been Cur'd of her Bloody-Issue, had rais'd at *Cesarea Philippi*; and in the place thereof erected his own, which not long after was divided in the midst, and the upper-half thereof thrown all black to the ground, where it remain'd so for a long time.

This Impious Emperour consulting an Oracle at *Daphne* near *Antioch*, and perceiving the Devil in it to remain mute, save only that he was able to declare, *That the Body of the Holy Martyr Babylas, hindred his Speech;* Caus'd the Sacred Body to be remov'd into the City, which was done by the *Christians* with great Solemnity, in Singing Psalms, especially such as derided Idolary; which so incens'd the Cruel Emperour, that he caus'd many of them to be Tormented; Howbeit, by the intercession of the Holy Martyr, their Torments were miraculously Converted, and melted into Pleasure.

A War against the *Persians* interrupted his rage against the *Christians*, whose Extirpation he threat'ned at his return from that Expedition. In the heat of this War, *Libanius* a *Heathen Sophister*, in derision of our Saviour, Ask'd a *Christian*, what the *Carpenters Son* was then doing, who answer'd, *He is preparing a Coffin for Julian.* The event made the words Prophetical, for the wicked Emperour receiv'd from an unknown hand a Wound Mortal to himself, but Healthful to all the World besides: In his place the Army chose *Jovian* Emperour, which Honour he refus'd, professing,

selling, *That being a Christian, he neither would, nor could govern an Army poison'd with Heathenish Idolatry*: Whereupon all the Army cry'd out, *That they also were Christians*: So that it seems the two years Reign of *Julian*, could not extirpate the good Seed sown in their *Roman Hearts*.

Jovian thus chosen, restor'd the *Christian Faith*, reducing the Church to its former Splendour: He publish'd a Law, by which, *In all Cities a proportion of Wheat was contributed to Sacred Virgins by Vow Consecrated to God*: Another which inflicted Death on any who should Ravish, or but attempt their Chastity. There is extant an Epistle of *St. Athanasius*, in answer of one from this Emperour to him, wherein, *He desir'd the Judgement of the Saints, who among the divided Sects of Christians retain'd the Orthodox Faith*. Several Nations are mention'd in this Epistle, as constantly Persevering in the Faith of our Saviours Divinity establish'd in the Council of *Nise*; and amongst the rest, *St. Athanasius* makes an Honourable mention of the *British Churches*. This Pious Emperour enjoy'd his Sovereignty but one year, and *Valentinian* equally Orthodox was his Successor, yet unhappily he made his Brother *Valens* Partner in his Empire; He, infected with the *Arrian Heresie*, prov'd Impiously Zealous in the promoting of it.

In the first year of *Valentinian's* Reign, the barbarous Nations on all sides of the *Roman Empire*, as if universally excited by a Trumpet, broke their limits, amongst the rest the *Picts, Saxons, Scots* and *Attacotti* vex'd the *Brittains* with incessant Calamities: Who the *Picts* and *Scots* were, hath been before-declar'd; the *Saxons* as yet infested the Sea-shores, but who the *Attacotti* were, *St. Jerom* tells us, *They were* (saith he) *a Savage People upon the Northern Mountains of Scotland, who neglecting Beeves and other Cattle, fed themselves with Humane Flesh as their principal Delicacies, living without Law or Government; and who had promiscuous Wives and children in common*; These were easily induc'd to joyn with the *Scots* and *Picts* against the *Civil Britains*.

The Emperour (*Valentinian* to suppress these Incurfions,) leaving his Brother *Valens* to govern in the *East*, made an Expedition into *Gaul*, where, having compos'd great Troubles, he met with very ill News from *Britain*; so as he sent one of his Principal Officers to remedy those Disorders there; at last more horrible Rumours increasing, he made choice of *Theodosius* to go General thither, a Man Famous for many Martial Exploits; who attended with Courageous Legions, prosecuted the Expedition with a Noble Confidence: The *Saxons* not only Infested the *British Coasts*, but made an impression even to *London*; To remedy which injuries, the vigilant General *Theodosius* being landed near *Sandwich* in *Kent*, with his Co-horts, march'd streight to *London*, and dividing his Army into several Squadrons, set upon the stragling Enemies loaden with Spoils, and dispersing them, Rescu'd the Prisoners with the Cattle and other Prey, which he restor'd to the miserable Natives; except some small part of it, that was bestow'd upon his wearied Soldiers: He then enter'd the City in Triumph, and was joyfully receiv'd by the People recover'd from their Misery by his Valour; while he stay'd there, having intimation that so many fierce Nations could not be better suppress'd than by subtilty; to divide them therefore, he published Edicts, promising Pardon to such as would submit: Those which came in, he dispers'd into Quarters severally, well providing for them, which encourag'd many more to submit.

He

He sent to the Emperour, that *Civilis* might be sent over as his Deputy-Governour in *Britain*, and *Dulcitius* as his Lieutenant in Martial Affairs, and well skill'd therein: And two years after he march'd Northward, and put to flight several Nations, who invaded the *Roman* Provinces, and restor'd Peace to many Cities which had been vex'd with many troubles: There was then in *Britain* one *Valentinus* a *Pannonian*, banish'd into *Britain* for great Crimes, who had like to have circumvented *Theodosius* by Treason after all his Conquests; for this *Valentinus* being of an ambitious and turbulent Spirit, solicited many of the Soldiers to Conspire against him; But this design being discover'd, the good General, contented himself with the Death of *Valentinus* and his nearest Associates, least by searching too far into the Conspiracy, he might stir up a Mutiny in his Army. This danger escap'd, he so successfully prosecuted the War, that he recover'd all the Provinces from the Enemies, and secur'd them by strong Garrisons, and a particular Governour.

So that now, so much of *Britain* as was under the *Roman* Dominion, became divided into five Provinces; The first call'd *Britania prima*, containing all the Southern parts from the Sea and *Thames* to the *Severn*; the second, *Britania secunda*, comprehending all *Wales*; the third call'd *Flavia Caesariensis* (probably from the Son of this *Theodosius*, afterwards Emperour of the *Flavian* Family) embracing all the Regions to the River *Humber*; the fourth call'd *Maxima Caesariensis*, reaching from *Humber* to the River *Tine*: Lastly, *Theodosius* having repell'd the *Picts* and *Scots* out of all the Provinces beyond *Tine*, as far as *Dunbritton* and *Edenburgh*, call'd the fifth Province *Valentia*, wherein a *Roman* Legion Winter'd to repress the Incurfions of the *Scots*.

Theodosius having thus Happily settled *Britain*, was two years after recall'd by the Emperour to *Rome*, and made General of the Horse; as also Honour'd with a Statue of *Brass* by the Senate, and at last by his eminent Exploits, recommended his Son to the Empire.

The year after the departure of *Theodosius* from this Island, our Ecclesiastical Monuments Commemorate *St. Ninias* his Journey to *Rome*, there to be instructed in the Orthodox Faith; and whither it is probable he attended *Theodosius*: Which Faith afterwards, with great efficacy, he communicated to his Country-men. This *Ninias* was born in *Britain* of a Princely Stock in *Cumberland*, who then had its peculiar King; his Father was a *Christian*: In Childhood he was Sober, sparing of his Tongue, diligent in Reading, Grave in Conversation, careful to subject the Flesh to the Spirit; He also shew'd great Devotion to Churches: At the last, by a forcible instinct of Gods Spirit, despising the World and Carnal Affections, he Travell'd into *Italy*, and so to *Rome*, and there address'd himself to *Pope Damasus* and declar'd the Cause of his Journey; whereupon the Holy Bishop appointed him Teachers in the wholefom sense of Scriptures, by whom he was instructed in true Wisdom, to the Comfort and Profit of others.

To this time is refer'd the memory of *St. Augulus*, born in *London*, Bishop and Martyr; as also of *St. Moyfes*, said also to be born in *Britain*, Famous for many Miracles; who, after a Solitary Life in the Desert, was made Bishop of the *Saracens*; and after he had Converted many of that Nation to the Orthodox Faith, he there dy'd in Peace.

To

To *Valentinian* succeeded his Son *Gratian*, who nine years before had been nam'd *Augustus* by his Father, and about six days after his younger Brother *Valentinian* was saluted Emperour by the Soldiers, with the Consent of *Gratian*. And now the *Picts* and *Scots* began to make Incurfions into *Britain* again, in one of which they led Captive with them the Child of *Calphurnius*, *Socher* call'd afterwards *Patrick* in the 16th. year of his Age, whom they Sold to a Nobleman in the Northern parts of *Ireland*, call'd *Milchu*; he Employ'd the Holy Youth in keeping his Swine, to be try'd betimes in the Furnace of Affliction; for six years the Devout Youth spent in this Slavery; in which time, nevertheless God wrought great Miracles by him. *St. Patrick's* Employment withdrawing him from Conversation of men, afforded him the more space to attend upon God: He is said to address his Prayers to God a hundred times a day, and as often by night; to his Prayers he added Fasting for the Mortification of his Senses, with these two wings he mounted to such Perfection, that he enjoy'd a frequent Conversation of Angels; insomuch, as an Angel call'd *Victor* frequently visited him, and told him, *He did well to Fast, and that e're long he should return into his Country.* Let no man wonder at this unusual Name of an Angel, for as *St. Gregory* observes, *Angels are design'd by particular Names, to signify their particular Virtues and Operations*; And this of *Victor* might intimate to *St. Patrick*, that first he should Conquer his own Tribulations, and then the Power of the Devil in that Idolatrous Nation.

The Patience and Virtues of this Young man, mov'd the goodness of God, to free him from this Captivity; for after six years, *Patrick* by notice from an Angel, found under a Turf, a sum of Gold, by which he redeem'd himself from his Slavery, and return'd to his Parents and Country, which he gloriously Illustrated with the admirable Sanctity of his Life.

About this time *Valens* the *Arrian* Emperour suffer'd a severe Punishment for his Persecution of the Orthodox Faith; for the *Goths* and *Hunns*, fierce Northern Nations, entring into *Thrace*, put the Eastern Empire in great danger; *Valens* thereupon requir'd Aid of *Gratian*, who came on with the Holy Sign of the Cross, in the Name of the true God to his Assistance; but *Valens* not staying his coming, out of envy, least he should partake any glory in the Victory, would needs hazard Battle alone with the *Barbarians*, by whom his Army was discomfited and himself wounded with a Dart, and flying with his chief Officers into a House, his pursuing Enemies set it on fire, which consum'd him and his Company: In his place the Emperour *Gratian* and *Valentinian*, unwilling to leave the *West*, assum'd *Theodosius*, the worthy Son of that famous *Theodosius* who settled *Britain* and repress'd its Enemies into a part of the Empire, and committed to him the care of defending the Eastern Regions against the insulting *Goths*.

At this time *Flavius Clemens Maximus*, descended probably of the Imperial Family of *Constantine*, challeng'd part in the Empire, or at least made himself King instead of Governour of *Britain*, and indeed exercis'd Tyranny against the Empire; some say he was born in *Britain*, for *Gildas* calls him, *Afbrig of the British Plantation*; however surely he was a Prince of admirable Valour and Conduct: The Scottish Writers confess him successful against the *Scots*, and that he slew their King *Eugenius*, and drove their chiefest Nobles into *Norway* and *Ireland*, over which he had a kind of Dominion, although in Truth it is believ'd *Ireland* was hardly ever attempted by *Roman* Armies.

Thus

Thus *Maximus* having subdu'd both *Scots* and *Picts*, and thereby achiev'd great Glory, being vex'd at the promotion of the younger *Theodosius* to the Empire, began to incense the Soldiers against the Emperour, and receiv'd from them the Imperial Purple: Had he not attain'd this Title against his Oath and Fidelity, he was a Prince so Just and Courageous, he might have been thought worthy to have been Emperour.

Being thus advanc'd, he pass'd over into *Gaul*, which passage prov'd fatal to this Island, from whence he transported, not only the *Roman* Armies, but the flower also of the *British* youth, which never return'd, so as *Britain*, thus dispoil'd of Military Forces, became expos'd to the miserable and cruel Incurfions of their *Northern* Enemies, the *Scots* and *Picts*: *Maximus* attended with so great a force, quickly subdu'd both *Gaul* and *Spain*, and by a Treasonable Stratagem slew the Emperour *Gratian* at *Lyons*, and march'd straight into *Italy* against *Valentinian*.

It seems now was the time when *Britain* became infected with *Heresie* and greedy of Novelties; the occasion might be, the severe dealing of *Maximus* in *Gaul* against the Arch-Heretick *Priscillian* and his Companions *Justantius* and *Tiberianus*: These *Hereticks* reviv'd a new *Heresie* out of the dregs of the Antient *Gnosticks* and *Manichees*, which at first infected *Spain*, then attempted *Italy*, and being there rejected by *Pope Damasus* at *Rome*, and by *St. Ambrose* at *Milan*: The Infection began to spread in *Gaul*; Complaint being made to *Maximus* by the *Gallican* Bishops, a Synod was Assembled at *Burdeaux*, by which *Justantius* was Depos'd; *Priscillian* Appeal'd to the Emperour, who at the instigation of some Bishops, became severe against the *Hereticks*; but by the intercession of *St. Martin* grew more mild, abstaining from shedding of Blood; yet afterward *Priscillian* Convicted of *Magick*, and many filthy Doctrines and Practices, As *Praying Naked in a meeting of Women at night*, &c. was Condemned with other his Associates, to loose his Head, only *Justantius* is said to be banish'd to the Isle of *Silly*, with *Tiberianus*.

The Teachers of this Impure *Heresie* being placed so near the Confines of *Britain*, no wonder if Doctrines favouring the Inclinations of corrupt Nature, did quickly insinuate into unwary Minds, affected with Novelties. And indeed this Scandalously severe judgement, hitherto unpractic'd in the Church, was so far from cutting off the *Heresie*, that it rather gave strength; for his followers Honour'd him as a Holy man, and Worship'd him as a Martyr.

The Emperour *Maximus*, for that Title *Theodosius* allow'd him after the Death of *Gratian*, was so zealous in defence of the *Catholick Faith*, that he wrote an efficacious Letter in the behalf of *St. Ambrose* to the Emperour *Valentinian*, (who by the instigation of his Mother *Justina*, persecuted the Holy Bishop,) and denounc'd War against him, unless he would desist from his unjust persecution. *Maximus* with his Wife also, had a great respect for the Blessed Bishop of *Tours* *St. Martin*; some have thought this Lady, (who so much Honour'd *St. Martin*,) was of *British* Extract, and the rather therefore is she here mention'd.

After this, *Maximus* not content with so large a Portion of Empire in *Gaul*, *Spain* and *Britain*, march'd with his Army into *Italy*, at whose approach *Valentinian* fled into *Illyricum*, and then learn'd by experience, how unhappy he was in following his Mothers advice against the Holy Bishop *St. Ambrose*.

There

There is a Letter extant written by *Maximus* to *Siricius* who succeeded *Damasus*, wherein he professeth the Orthodox Faith, wherein he was Baptiz'd, and soon after Proclaim'd Emperour; and in this Letter he inveighs against the *Priscillianites*, whom he calls *Manichees*, *Whose abominable Doctrines and Crimes were so Enormous, even by their own Confession, in judgement, that Modesty forbids the further relation of them.*

Theodosius solicited by *Valentinian*, whose Sister *Galla* he had Married, came with an Army into the *West*, preparing himself for the War by Earnest Prayer and Fasting; and having heard of a certain Monk in the Deserts of *Ægypt*, a Servant of God, who had the Spirit of Prophecy, sent to him, and receiv'd from him an assurance of Victory, which he soon obtain'd against *Maximus*, who only wanted a good Cause; thus Conquer'd he was brought before *Theodosius*, who had a mind to pity him, to prevent which, the Soldiers remov'd him from the Emperour's Presence, and slew him, and so expiated the death of the Innocent *Gratian*, whom his Son *Victor* soon follow'd to the Grave, after he had been made *Cæsar*.

It will afford us a clear prospect of the judgement and practice of the Antient Church, if somewhat be shortly related from the Mouth and Pen of St. *Augustine*, which happen'd about two years before he was Converted and Baptiz'd by St. *Ambrose*; *Who being under the severe Persecution of Justina the Arrian Empress, it pleas'd God in a Vision then to discover to that Holy Bishop, the place wherein the Bodies of the Martyrs Protasius and Gervasius repos'd, and had been there preserv'd incorrupt for many years, by which discovery the rage of this Empress was much restrain'd. For these Holy Bodies being with due Honour translated to the Ambrosian Church; not only many vex'd with unclean Spirits, were heal'd, but a Citizen of Milan who had been blind many years, hearing the noise and acclamations of the People, desir'd to be led to the said Church, and there obtain'd leave with his Handkerchief to touch the Coffin of those Martyrs, and wiping his Eyes with the said Handkerchief, they were immediately open'd, so as he saw clearly, to the joy and astonishment of the Beholders and whole City; and although the same hereof did nat heal the Empress fully of her Spiritual Blindness, yet it allay'd her fury against the Holy Bishop. St. Augustine himself then at Milan gives a large testimony of these Miracles, as also doth St. Ambrose himself, who further also declares, That the Devils themselves upon this occasion cast out, confess'd it to be done by the Power and Virtue of the Martyrs, which they were not able to resist, but to their excessive torment.*

Not long after this, St. *Augustine* is said to have return'd to his own Country in *Africk*, but by the way at *Ostia*, to have lost his Blessed Mother *Monica*, of whom in his Confessions he writes, *That when the day of her Dissolution was at hand, she made it her request that Commemoration should be made of her at Gods Altar, from whence she knew the Holy Sacrifice and Victim was dispens'd, and by which she hop'd to blot out the Hand-writing against her, and joyfully to Triumph over the Devil.*

After the death of *Maximus*, *Theodosius* left *Valentinian* Emperour of the *West*, adding to his Government *Gaul*, *Britain* and *Spain* infested with Tyrants: But before he entrusted him with this great Charge, the Pious Emperour *Theodosius* instructed him in the Orthodox Faith, which he the more easily did, in regard *Justina* *Valentinian's* Mother, was then lately dead: The year following broke forth an *Heresie*, since renew'd by *Luther*, *Justifying* such as renounc'd their Monastical Profession, and approving the In-

cestuous Embraces of Consecrated Nuns : Jovinian an Apostate Monk, was the Author of this *Herésie*, and publickly was declar'd an *Heretick* for it by Pope Siricius. St. Hierom, St. Ambrose and St. Augustine wrote against this *Herésie* in particular, St. Hierom terms it, *Venemous Doctrine in three respects*.

First, *For that it affirms, Virgins, Widdows and Married Women, being Baptiz'd to be of the same merit, in case they differ not in other works.*

Secondly, *That those who with a compleat Faith have been Regenerated by Baptism, cannot afterwards be subverted by the Devil.*

Thirdly, *That there is no difference in point of Merit, between Fasting from Meats, and receiving them with Thanksgiving.*

Siricius in his Epistle to the Church of Milan gives this Character of Jovinian, *That he was an Imitator of the Devil, an Enemy of Chastity, a Teacher of Luxury, a hater of Abstinence, and lover of Gluttony.* In opposition to which Doctrine, a Synod is assembled by the same Holy Pope, wherein is declar'd, *That the Vows of Marriage are not to be disparag'd, yet greater Honour is to be attributed to the Spiritual Marriage of Virgins* : That Jovinian's opinion was contrary to the Christian Law, and Tradition of the Church ; and therefore Jovinian and all his Complices were condemn'd of Heresie and Blasphemy by this Synod, and by their Sentence cast out of the Church.

And St. Ambrose in a Synodical Answer of the Church of Milan to the Pope, tells him, *That those Hereticks who then fled to Milan, were avoided by all, as if they had been infected with the Plague, and thrust out of the City like Vagabonds.* And St. Augustin reciting the Positions of this *Herésie*, concludes, *That Holy Church had most Fruitfully and Courageously resisted this Monster.* And in truth it was soon extinguish'd ; neither doth this *Herésie* ever appear to have crept into this Island in those times, so precious and Venerable was Virginity, especially here, that Fasting and Abstinence were frequently us'd, and Seminaries of Chastity in great numbers Erected and Plentifully Endow'd.

The young Emperour *Valentinian*, after a troublesome reign of four years, was slain near *Iyons* ; before his death he desir'd Baptism, but liv'd not to obtain it. After his Death the Tyrant *Eugenius* invaded the Western Empire : He pretended to be a *Christian*, but was indeed addicted to *Heathenish* Superstitions ; he was soon slain by *Theodosius*, who prepar'd himself to encounter this Tyrant ; not so much by Force of Arms, as with Prayer and Fasting : He kept watch rather in the Church than the Camp, lying prostrate, in the Company both of his Priests and People ; before the Monuments of the Apostles and Martyrs cover'd with Sack-cloth, and begging Divine assistance. The General employ'd in this Expedition was *Stilico*, call'd out of *Britain*, after he had freed the Country from the incursions of *Scots* and *Picts*, and planted a *Roman* Legion to secure the Northern Borders.

The Holy young man St. *Ninian* before mention'd, about this time, shew'd forth the Glorious Fruits of his Pious Education under the Holy Popes *Damasus* and *Siricius*. for he then was newly Consecrated Bishop, and sent back into his own Country, to Preach the Saving Truths of Christs Gospel to the rude Nation of the *Southern Picts*, seated between *Cumberland* and the Bay of *Dunbritton* : This man of God in his return from *Rome*, was desirous to visit the Glorious Bishop St. *Martin* at *Tours*,
by

by whom he was Honourably receiv'd, and very much esteem'd, as a person of extraordinary Sanctity, and like to prove a Happy Instrument of Salvation to many: Being dismiss'd by St. *Martin*, he arriv'd at the place where he design'd to settle, and there found a great concourse of People, who it seems had notice of his return, and readily receiv'd him with great Joy and Devotion, as a great Prophet. He first began to root up their ill planted Superstitions, to disperse their long gather'd wicked Customs, and to demolish their impious Idolatries; and having so purg'd their minds from Errour, he instructed them in all the Duties belonging to good *Christians*, and by his works and example, shew'd them a pattern of all Virtue and Piety, confirming all by frequent Miracles: He chose for his seat of Episcopal residence, a place afterward call'd *Witehern* seated near the Sea, by which almost encompass'd, it hath only one passage to it toward the *North*, and as (saith *Cambden*) *Is in the Province of the Novantes, now call'd Galloway*: This Episcopal Seat by the *Latin* Writers, is nam'd *Candida Casa*, or the *White-house*, and was here Erected by *Ninianus* in the time of this *Theodosius*. And thus as St. *Bede* also confirms, *The Southern Picts receiv'd the true Faith by the Preaching of this Holy man.*

Many years he spent in his Apostolical Office, for his death ensu'd not, till 38 years, after his first entrance: He Consecrated Bishops, ordain'd Priests dividing the Country into Parishes. More will be said of him hereafter, when his Death is to be related; observing this only by the way, that *Galloway* at that time belong'd to the jurisdiction of the *Britains*, not of the *Scots*.

The Labours of St. *Ninianus*, were no doubt much eas'd by the Arrival of another Saint, who by Divine inspiration came thither out of *Achaia*, bringing with him the precious Relicks of the Apostle St. *Andrew*. This Saint named St. *Regulus*, as *Heitor Boetius* relates, *Watching one night at the Monument of St. Andrew, was admonish'd from Heaven to take off the Holy Apostles Arm, three Fingers, and as many Joyns of one of his Feet, and laying-them Decently in a Vessel, to carry them to the Island of Albion or Britain, seated in the Confines of the World; because in future times, there would live a People, which would give great Veneration to that Apostle, and by his Intercession receive great Graces and Benefits, both Earthly and Heavenly through the Divine goodness.* In compliance with which admonition, the Holy man undertook that tedious Journey: The Report of his arrival with that Sacred Treasure, being spread through the Regions of the *Picts*, inflam'd the minds of many to see and venerate those Holy Relicks, *Inso-much that (as Boetius relates) the People flock'd together from all quarters, bringing Gifts and Offerings to the Holy Apostle.*

Hergustus or *Hungas* their King, invited with the fame of these things, came also to visit this Holy man *Regulus*, who receiv'd him with a Solemn Procession, in which Priests and Monks Sang Hymns and Praises to God. The King (as the same Author writes) *falling Prostrate on the the ground, with great veneration kiss'd the Sacred Relicks; and when all the Holy Rites were perform'd after the Christian manner, he freely bestow'd his Royal Palace, to the Honour of St. Andrew upon Regulus and the Priests with him; and also built a Church not far from thence, Dedicated to the same Apostle, for the performance of Divine Service: This is the place, where in following Ages the Primates of Scotland establish'd their Arch-Episcopal See. Which place (saith Cambden) the Antients call'd Regiment, or Regulus his*

Mount, where Ungus King of the Picts built the principal Church of his Kingdom, call'd to this day St. Andrews.

Boetius describes the Ornaments, with which this Pious King Enrich'd this his new built Church, viz. *Pattens, Copes, Chalice, Basons, Lavens, &c. fram'd of Silver and Gold*: Some modern Writers question the Truth of this Story, out of an aversion perhaps to Sacred Relicks; However Pope Boniface the VIII. in an Epistle to Edward the I. writes plainly thus, *Your Royal Highness may please to understand, that the Kingdom of Scotland was Converted to the Unity of the Catholick Faith by the venerable Relicks of St. Andrew the Apostle: Such (saith he) was the great goodness of Almighty God. The Picts call'd the Priests which came with St. Regulus Coldei or Colidei, Worshipers of God; To these others from among the Picts and Britains joyn'd themselves, leading a Solitary life; With such fame of their Sanctity (saith Buchanan) that being dead, their Cells were Converted to Churches: Although in Truth, if we speak of the prime Original of these Coldei, they began in the times of Persecution under Dioclesian. The Gestes of this St. Regulus are Celebrated in the English Martyrology, which some mistake only as to the time of his death.*

In the year of Grace 395. the Glorious Emperour Theodosius dy'd, for whose Soul St. Ambrose Devoutly Pray'd, the Prince Honorius assisting at the Altar. He left the Eastern Regions to his Eldest Son Arcadius, the Western to his youngest Honorius of tender years, under the Tuition of Stilico, whose Daughter he had Married; Stilico not content with this Honour, attempted to Establish his own Son, and to that end permitted Barbarous Nations to waste the Empire, which were at last the ruine of it.

In the IV. year of Honorius, Pope Siricius dy'd, to whom succeeded Anastasius, *Aman (saith St. Hierom) of rich Poverty and Apostolick Solitude*; He mainly oppos'd the Error of Origen, then creeping into Rome, and made an Edict, directed especially to the Vicar of Britain, *That although he utterly forbid the Offering of Pagan Sacrifices, yet his pleasure was, that the Ornaments of publick Works, though representing Pagan Superstitions, should be preserv'd.* This Island at this time, seems to sit at ease; secur'd from the Violence of its Northern Enemies by a Roman Legion quarter'd in the Borders, and govern'd by Marcus a Roman General, sent thither by Honorius: The Poet Claudian in his Panegyrick to Stilico, gives testimony of this then Peaceable estate.

But alas this Calm lasted but a little while, for the Troubles arising in Italy, occasion'd the Forces which defended Britain to be call'd home; and these troubles were caus'd by the Invasion of Alaricus King of the Gothes, to which Stilico gave some stop, vanquishing the Gothes in a Battle to their utter ruine; if Stilico to promote his Ambitions designs, had not permitted them to retire back into Pannonia, that he might continue in possession of the Emperour's Forces: And indeed upon a second Invasion of these Barbarous Enemies, another Battle was fought by Stilico, who once more overcame them; and to this Battle the Roman Legions which defended Britain were drawn from thence.

About these times Pope Anastasius dying, Innocentius first of that Name succeeded, a sincere oppugner of Pelagianism; the founder of which Herese, Pelagius is said to be Born in Britain, and therefore term'd the British Serpent, St. Hierom takes him to be a Scot, others affirm him to be Abbot of the famous Monastery of Bangor, where 201 Monks, got their
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Living by the Labour of their Hands. Certain it is he was a Monk; for St. *Augustine* tells us, *This Heresie was not invented by Bishops or Priests; but by a Monk; And as St. Isidore assures us, By a stupid vain stragling Monk, Incorrigible, smelling Feasts, and Fawning on Magistrates for their good Cheer, having taken up his Graceless Heresie, in his Old and almost doting Age: He taught, that man might be sav'd by his Merits without Grace. That every one is directed by his own Natural free-will to the attaining of Justice; That Infants are born without Original sin, and as Innocent as Adam before his Fall; that they are Baptiz'd, not that they should be free from sin, but that by Adoption, they may be admitted into the Kingdom of God; and that although they were not Baptiz'd, yet they should enjoy an Eternal and Happy Life, though excluded from the Kingdom of God.*

These *Heresies* began to appear in publick about the years 404, and 405. notice thereof being taken by Pope *Innocentius*: *Pelagius* prepar'd a Letter of Purgation, presented to *Zosimus* Successor of *Innocentius*: His Doctrines being every where reprov'd, he Appeal'd to the Judgement of a Lawful Synod, but one of the Bishops appointed to Accuse him falling sick, and so not able to appear at *Lidda*, where the Synod was Assembled; *Pelagius* gave such Cautelous Answers to the Proposals of the Bishops there present, that he escap'd Censure, and was accounted Orthodox: Howbeit, at the same time his prime Disciple *Celestius* was Condemn'd for his *Heresies* at *Carthage*, in a Synod there held; from which he Appeal'd to the Roman See, but not daring to pursue his Appeal, he fled into *Asia*, where by fraud he obtain'd the degree of a Priest.

These Errors were afterwards condemn'd at a Synod held at *Milevis* in *Numidia*, and both Condemnations were approv'd by Pope *Innocentius*, who Excommunicated as well *Pelagius* as *Celestius*; yet so as upon their revoking their Errours, they might be restor'd to *Catholick* Communion: Nevertheless their *Heresies* still spreading, the *African* Bishops of both Councils, deputed St. *Augustine* to confute them, which Charge he perform'd to his great Renown.

Both these *Hereticks* cloak'd their Doctrines in Ambiguity of words and endeavour'd to surprize the Popes by a dissembled submission to their Judgements; but their fraud being detected, and their Tergiversations at last discover'd, Pope *Zosimus* again Condemn'd their Doctrine, and Excommunicated their Persons; which Sentence was Solemnly pronounc'd by *Sixtus* a Roman Priest, not long after Pope, whom the *Pelagians* esteem'd their Patron, but without cause.

Now this *Heresie* having been Proscrib'd by so many Synods, and more than once by the Roman See; the Emperour *Honorius* publish'd an Imperial Sanction, by which he not only Banish'd *Celestius* and *Pelagius* out of *Rome*, but ordain'd, *That the Teachers thereof should incur the same Punishment.* Notwithstanding all this care, yet in regard this so execrable an *Heresie*, favour'd the Corruption of Nature, and Humane Pride, and Sensuality; it continu'd in many Countries, especially in *Britain*, so as the Churches of *Gaul* thought fit to send two Eminent Bishops thither.

At the same time another Infamous *Heretick* *Vigilantius*, infected *Gaul* also; St. *Hierom* would rather have him call'd *Dormilantius*, for that being full of an unclean Spirit, he went about to Combat against the Spirit of Christ, by teaching, *That the Sepulchres of Martyrs were not to be venerated, and condemning the Devout Vigils Celebrated before the Festivals of Gods*

Gods Saints: He likewise with *Jovinian*, Declaim'd against Fasting, prefer'd Riches before voluntary Poverty, and Marriage before Virginity; which Errours, saith *St. Jerom*, Were detested by the whole Catholick World.

In the year of Grace 406. the *Picts* and *Scots* waisted the Confines of *Britain*; *Marcus* was then Governour, whom on a suddain the Army Saluted Emperour; but the inconstant Soldiers finding his Incapacity, as suddenly depos'd him, and chose *Gratianus* born in this Island: Him also within four Months they flew; which being divulg'd abroad, *Scots*, *Norwegians* and *Danes* march'd Crosse the Island, waisting all with Fire and Sword.

In this extremity the *British* Army proclaim'd a Soldier call'd *Constantine* Emperour, not for merit, but the fancy of his Name, as if the present ruines could not be repair'd but by another *Constantine*: *Geffery of Monmouth* tells another Story of the Election of this *Constantine*, as if he had been Brother to a King of *Armorica* or *Little-Britain* of *British* Extract; this indeed is little better then a meer Fiction.

For first this *Constantine*, as *Bede* witnesseth, was chosen, *Ex infima Militia*, out of the lowest rank of the Army.

Secondly, He directed Messengers to *Honorius*, to excuse himself, as compell'd by the Soldiers to accept the Title.

Howbeit this *Constantine* passes over into *Gaul*, where gathering an Army, he subdu'd all the Regions on this side the *Cottian Alpes*, and then accounted his possession of the Empire secure; So as he drew his Son *Constans* out of his Monastical Solitude, and created him *Cesar*: He placed the seat of his Empire at *Arles*, planted Guards upon the River *Rhine*, and broke the Forces of the *Vandals* and other Nations, who had waisted those Provinces: *Constans* prov'd successful in *Spain*, and for his good success there, was pronounc'd Emperour by his Father, to whom he repair'd, leaving *Gerontius* General in *Spain*; but the year following *Constans* was sent back into *Spain*, attended by *Iustus* a famous Captain; which so offended *Gerontius*, that he took sides with the Barbarous Soldiers in *Gaul*, so as *Constantine* could not repress them; which caus'd both in *Gaul* and *Britain* a Revolt from the Roman dependance; although some Authors insinuate, That *Honorius* himself by his Letters exhorted the Britains to shift for themselves: *Gerontius* hereupon assumes the Title of Emperour, and Invests *Maximus*, whom he left in *Spain*, with the same Purple: Afterwards he marcheth against *Constantine*, whom he Besieg'd at *Arles*.

Honorius sent an Army into those parts, upon the approach whereof, the Soldiers of *Gerontius* forsook him, and the remaining *Spaniards* attempt to kill him, setting the House on fire in which he was; whereupon having first kill'd his Wife, he kills himself. *Constantine* afterwards having been Besieg'd, and past hope of Relief, devests himself of the Imperial Purple, and flying for refuge to a Church, was there Consecrated a Monk; and after slain with his Son *Julian* in his passage to *Italy*: A year before whose death, *Rome* was sack'd by the *Goths*, and not only the Immense Wealth of that City, but the Ornaments of Churches also became a Prey to the Barbarous Soldiers.

About this time mention is made of *Melorus* a young *British* Martyr: He was the Son of *Melianus* Duke of *Cornwall*, dispossest of his Dukedom, and slain by *Rinaldus* his Brother. *Melorus* at his Fathers Death was not above seven years old: The Cruel Uncle to secure himself in his unlaw-
ful

ful possession, designs the death of the Child; a whole Synod of Bishops there Assembled intercede for the Life of it, so as the Tyrant contented himself with the cutting off the Childs Right-hand and Left-foot; in place whereof were fram'd a Hand of Silver and Foot of Brass. *Melorus* thus maim'd, was Educated in a Monastery of *Cornwall*, till he was fourteen years Old, spending his time in Reading Holy Scripture, and every day growing in Innocence, Virtue and Piety. *Rinaldus* at last by many Gifts and Promises, tempted the Childs *Guardian* to cut off his Head, which he sent to *Rinaldus*; the Messenger who carried it, by the just judgement of God, fell from the Castle-Wall with the Head in his Hands, and broke his own Neck. It is said, *That the Childs Nurse coming to the place where the Body lay, there she saw a Vision of Angels and Heavenly Lights shining with unspeakable Brightness.*

The Body was after Buried in a Decent place, but the day following found above ground; three several times it was Buried, and still the same accident happen'd: By common advice therefore the Body was laid upon a Cart, to which were fastned too young Bulls never us'd to the yoke: These were permitted to go at liberty without any Leader, whether Gods Providence should direct them: The Bulls becoming Tame, carried the Body to a certain place, and then stood still; but the Company attending the Cart not liking the place, as not fit for the Childs Burial, us'd all means by forcing the Wheels and otherwise, to drive the Cart further, but found it so fix'd by Divine Power, that it could be no means be mov'd, and therefore giving Thanks to God, buried the Sacred Body with great Solemnity in that place: And thither many Devout people repairing, and imploring the Martyrs help and intercession in their Afflictions and Infirmities, have frequently with Joy obtain'd their desir'd remedy: The Head of the Martyr was carried as aforesaid to *Rinaldus*, who handled the same, but died miserably three days after; he being thus dead the Bishops and Clergy carried the Head and Buried it with the Body. The Coffer wherein these Sacred Relicks lay, some time after were carried through several places to *Ambrosbury*, and their laid upon an Altar, where the Saint and his Relicks were in a special manner Venerated, as Bishop *Usher* affirms; *This Ambrosbury is situate in Wiltshire, not far from Winchester.*

Britain not forsaking its obedience to the *Roman Empire*, was now govern'd by *Victorinus*, a man grateful to the *Britains*, but formidable to the *Picts* and *Scots*; but he being too soon recall'd and the *Roman Legion* with him, the poor *Britains* became immediately expos'd to the Cruelty of their Barbarous Enemies. *Bonifacius* succeeded *Zosimus* in the Apostolick Chair, who is said by *Prosper*, *To make use not only of Apostolick but of Imperial Edicts also, for the suppressing the Pelagians, the Affronters of Divine Grace.* In the time of this *Boniface*, this Island was poison'd with their Presumptuous Doctrines, especially by *Agricola* the Son of a Bishop: Yet were there then several Bishops full of Piety and Learning, who oppos'd this *Heresie*, the most Famous whereof, was *Fastidius Priscus* Archbishop of *London*, a man skilful in Holy Scriptures, and a zealous Preacher of Divine Truth, Illustrious in Holy Conversation, and Famous for his Sharpness of Judgement and Elocution; it is not certain when he dy'd, or when it was that *Voadinus* succeeded him in that Bishoprick.

As *Britain* was now infected with the Suggestions of *Hereticks*, so was it infected with the Incurfions of the *Scots*, *Picts* and *Norwegians*: In which
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necessity faith Gildas, *The poor Britains sent humble Petitions to Rome for assistance, vowing their Eternal subjection to the Roman Empire, so as their Cruel Enemies might be repell'd: In compliance with which Request, a Legion well Supply'd was sent, which soon drove the Barbarous Nations out of the Borders, and freed the Britains from vexation and slavery: Who the Roman General was under whom this Victory was gain'd is not mention'd; probably it was Chrysanthus the Son of Marcianus, afterwards Bishop of Constantinople, as Socrates seems to intimate: Whoever was General, both he and the Legion were soon recall'd; But before their departure (faith Gildas) they gave order to the Britains to raise a Wall between the two Seas Glotta and Bodotria, to restrain the Enemies and defend Themselves: It began toward the West, about two Miles from a Monastery call'd *Æbercurnig*, in a place nam'd in *British Penvahel*, or *Penvelton*, and going Eastward it endeth near the City of *Aciluth*; from this word *Penvahel*, Camden infers, that the *Picts* were a *British* Nation, for in *Welch* at this day *Pengual* signifies, *The Head of a Rampire*: But so useles was this ill built Wall most part of Turfe, that before it was finish'd the *Scots* and *Picts* broke in again, as Gildas-observes, *Like ravenous Wolves enrag'd with hunger, on all sides encompassing the Sheep-fold in the absence of the Shepherd; so they with Oares and Full-blown Sails invaded the Island, broke into the Borders, and laid all waste in their way, moving down and treading under-foot the wretched Britains like ripe Corn.**

They therefore again send Messengers in a deplorable manner, with rent Garment and Ashes on their Heads, to implore Aide from the *Romans*; endeavouring like fearful Chickens to shrowd themselves under their Mothers Wings: *They earnestly beg the rescue of their miserable Country, and the freeing the Roman Name from the contempt of Foreign Nations: This woeful Petition was address'd to the Famous Roman General Aetius Præfect of Gaul, under whom Britain was also subject: He mov'd with Pity sent Forces under the Conduct of Gallio a Citizen in Ravenna, who once more Conquer'd the Enemies; but having done this, declares the Emperours pleasure to the Britains, That for the future they must rely upon their own strength, and expect no more assistance from Rome; which at so great a distance, and amidst so many Distractions, could not attend to so remote a Province.* He advis'd them to exercise themselves in Military Affairs, to Build Fortifications in Convenient places, especially towards the Sea, and to strengthen their Cities with Walls. This was the last Farewel of the *Romans* to the discourag'd *Britains*; however, before they went, they joyn'd with the *Britains* in Repairing the Wall, which they made stronger than formerly, both by publick and Private Expences.

T H E
Church History
 Under the *BRITISH*
K I N G S.

THe *Romans* having thus forsaken this Island, two Kingdoms seem to have gain'd a firm establishment in the *Northern* parts thereof, those I mean of the *Picts* and *Scots*; for though other Kings and Princes are mention'd in other parts, yet were they subject to the *Romans*, and in a manner under their Allegiance: The *Picts* being indeed no other then the remainder of the Unconquer'd *Britains*, were so disturb'd by the *Romans*, that they could not before this time, come to any Settlement: As for the *Scots*, they were at the best but Auxiliaries to the *Picts*, mingled with them in all their Invasions, and often by the *Romans* driven back into *Ireland* from whence they came. Now being rid of the *Romans*, these *Scots* fix'd their Habitations, and Erected a Kingdom in the *Northern* Coasts of *Britain*, under *Fergusius* their King: Of these two Nations and Kingdoms, the principal in this Age was that of the *Picts*, who possess'd the Provinces about *Edinburgh* confining to the Wall, Antiently call'd the *Picts* Wall; the *Scots* inhabiting the Provinces next to *Ireland*, but after turning their Arms against the *Picts*, they utterly destroy'd their Kingdom and Name, and gave to the whole Country, the Appellation of *Scotland*.

In the year of Grace 423. the Emperour *Honorius* dy'd, in whose place succeeded *Valentinian* the III. and in the *Eastern* Empire Reign'd the younger *Theodosius*: The same year dy'd *Pope Bonifacius*, and after him was chosen *Pope Celestinus*, to whom our Islands of *Britain* and *Ireland* have an Eternal Obligation, for by him they were preserv'd from Errour, and effectually Converted to, or Confirm'd in the *Christian Faith*: By him *St. Palladius* was sent to the *Scots*, whom he freed from their Barbarous Idolatry. By him *St. Patrick* was directed an Apostolick Teacher into *Ireland*, where he wrought the like effect; and by him *St. Germanus* and *St. Lupus*, two Holy and Learned Bishops of *Gaul*, were imploy'd to Cure *Britain* of the Pestilent Infection of *Pelagianism* there spread by *Agricola*.

Now since *Patricius* the great Apostle of *Ireland*, did both begin and end his days in *Britain*, it will be little or no Exeursion here to insert some of his Principal Gests: He Converts'd here in *Brittain*, by his Holy example inviting his Countrymen to the imitation of his Virtue and Piety. *St. Germanus* and *Lupus* encourag'd him to go into *Ireland*, and that especially upon

The State of Church Affairs in this Island

this occasion. On a day St. Patrick in his sleep saw a man coming to him out of Ireland, with many Letters in his Hand, one of which he gave to the Saint, who read it. In the beginning of it was written, *This is the voice of the Inhabitants of Ireland*: As soon as St. Patrick had read these words. He heard the voices of many Infants, trying to him, as out of their Mothers wombes in several Provinces of Ireland; *Holy Father, come and converse amongst us*: St. Patrick having heard this, felt great Compunction in his Heart, but could read no more of the Letter: As soon as he awak'd, he gave Thanks to God, being assur'd by this Vision, that our Lord had call'd him to be an Instrument of the Salvation of those who thus cry'd unto him: It is written, *That St. Patrick hereupon asking Counsel of our Lord touching this Affair, and by the means of the Angel Victor, receiv'd this Divine Oracle: That forsaking his Country and Parents, he should pass over into Gaul, there to be more perfectly instructed in the Christian Doctrine and Discipline.*

Palladius sent into *Brittain* by *Pope Celestine*, being as yet but a Deacon, found the Civiller part, formerly under the Roman Jurisdiction, defil'd with *Herésie*, and the Northern parts under the *Scots*, wholly buried in the mists of *Paganism*: Of this he sent notice to the *Pope*, who re-call'd him, to advise of Remedies for both these mischiefs: To oppose the *Pelagian Herésie*, he directed *Germanus* and *Lupus*; to rescue the Northern parts of the Island from *Paganism*, he sent back *Palladius*, after he had exalted him to an Episcopal Degree, as his Legate, and Apostle of the *Scottish Nation*, as *Prosper* more at large relates: It is said that *Palladius* attempted the Conversion of the *Irish*, but in vain, so that the *British Scots* were the peculiar objects of his care and endeavours; and this appears the more clearly, for that *Servanus* and *Tervanus*, the two principal Disciples of *Palladius*, are reckon'd among the Learned Teachers of *Britain*, of whom the former was sent to instruct the Inhabitants of the *Orkades*, and the other to the *Picts*, over whom he was created Archbishop, and as some say succeeded St. *Ninianus*.

The labours both of *Servanus* and *Tervanus* were very prosperous; but *Palladius* is thought not to have liv'd above a year after he was made Bishop. Soon after the first Voyage of *Palladius* into *Britain*, the People thereof being neither willing to receive that perverse Doctrine which Blasphem'd the Grace of Christ, nor able to refute the Subtilties of those who maintain'd it; by common advice, crav'd assistance from the *Gallican Bishops*, who in a Synod for that purpose assembled, made choice of St. *Germanus* and St. *Lupus*, one Bishop of *Auxerre*, and the other of *Troyes*, to pass over into *Brittain*, to confirm the Faith of Cœlestial Grace. All which was done, as appears by *Prosper*, with the Consent and by the Direction of *Pope Celestine*: *Germanus* was born at *Auxerre*, descended from Illustrious Parents, brought up in good Literature; wherein he so advanc'd himself, that he became an Ornament to his Country; and that nothing might be wanting to the perfecting of his Learning; after he had frequented the *Gallican Schools*, where he was taught the Liberal Sciences, he went to *Rome*, where he enrich'd his Mind with the perfect knowledge of the Imperial Laws: At his return he was made Governour of the City and Territories of *Auxerre* the place of his Nativity.

While he was Governour there, *Amator* the Bishop of that City, a Holy man, preparing himself in the Church to perform his Office, and per-

perceiving *Germanus* their Prefect, entering with a Body and Mind compos'd to Modesty and Piety; commanded immediately that the Doors should be fast Lock'd: And then accompanied with many of the Clergy and Nobility, laid hold on *Germanus*, and devoutly calling on the Name of the Lord, cut off his Hair, and divesting him of his Secular Ornaments, respectfully cloath'd him with a Religious Habit; and said thus to him, *Now my Dear Brother, it is our Duty to be diligent in preserving this Honour committed to thee, without stain: For as soon as I am dead, Almighty God commits to thee the Pastoral Charge of this City: Amator* shortly after dy'd, in whose place *Germanus* succeeded, about the year of Grace 418. From the first day in which he undertook the Episcopal Office, to the end of his Life, he never us'd Wine, Vinegar, Oyle, nor so much as Salt to give a Relish to his Meat: At his Refections, he first took Ashes into his Mouth, and after that Barley-bread, and this so slender and ungrateful Diet, he never us'd till toward Sun-set sometimes; and as is said he would Fast half a Week, yea seven whole days, without any satisfaction given to his craving Stomach; his Bed was hard Boards cover'd over with Ashes, and to prevent any profound sleep, he would admit no Pillow under his Head: He spent indeed whole nights in continual Sighing, and incessantly water'd his hard Couch with his Tears: He was a zealous observer of Hospitality, and when ever any poor, or Strangers, came to him, he would prepare for them a Plentiful Feast, while himself Fasted; yea with his own Hands he would wash their Feet, Kissing and sometimes Bedewing them with showers of Tears. He built a Monastery, into which he oft retir'd feeding and refreshing his Mind there with the wonderful sweetness of Cælestial Contemplation.

St. Lupus was born at *Toul*, a City of the *Leuci*, of a Noble Family, after his Fathers death he was sent to School, and there imbew'd in the study of *Rhetorick*, he Married the Sister of *St. Hilarius* Bishop of *Arles*; she was inflam'd with the Love of Chastity from her youth: Hence it was that after seven years spent in Marriage, by Divine Inspiration both of them exhorted one another to a state of Conversion; *Lupus* by a strong impulse from Heaven was mov'd to visit the Blessed *St. Honoratus*, first Abbot of the Famous Monastery of *Lerins*, to whose Discipline he humbly submitted himself in continual Watchings, Fastings and Mortifications, and intending to Sell his Possessions, and distribute the Money to the Poor, he was on a suddain compell'd to take upon him the Bishoprick of *Troyes*, where he behav'd himself so well, that he was stil'd the Father of Fathers, Bishop of Bishops, and a second *Jacob* of his Age.

These two Holy men, under the conduct of our Lord, took upon them to be the Apostolick Reformers of the *British* Churches, their Humility and Austerity of Life, had a proper and specifick Virtue to oppose the Pride and Sensuality of the *Pelagian* Hereticks. What befell them at Sea, would not be omitted.

At first their Ship was carried with favourable Winds from the Gallick Coasts, till they came into the midst of the Sea, where no Land could be discover'd, but presently after the fury of a whole Legion of Devils, envying their design for the Salvation of Souls, is said to have assail'd them; dangers appear on every side, Storms are rais'd, Darkness covers the Heavens, and that Darkness becomes more terrible, by the fearful swelling of the Sea, and rage of the Air, no longer are the Sails able to sustain the fury of the Winds,

nor the Boat able to resist the Mountains of Waters dashing against it, so that the Ship was carried forward rather by their Prayers, than the skill or force of the Mariners: The prime Pilot St. Germanus was then securely compos'd in sleep, and the Ship ready to sink, so that St. Lupus and the Company were fain to awake the Old man; who was only able to withstand the fury of the enrag'd Elements. He not at all astonish'd at the danger, Addresses his Prayers to our Lord, and his Threats to the unruly Ocean; To the raging storm he opposes the cause of Religion, which invited them to that Voyage; and presently with a little quantity of Oyl, which he Blessed in the Name of the Holy Trinity, and then sprinkled upon the Waves, he overcame their fury: His Colleague he admonish'd, the rest he encourag'd, so that with one breath and clamour Prayers were pour'd forth to our Lord, and immediately the Divine Virtue shew'd it self present, the Infernal Enemies were dissipated, a calm tranquillity ensu'd, the Windes and Waves became serviceable to the Voyage, and all things concurr'd to their safe Arrival in a quiet and secure Haven: Several examples of the like effects, wrought by common Oyl, Blessed in this manner, may be found in several Authors.

These two Holy men being Landed, great multitudes from several quarters met to receive them, having as is said, been inform'd of their coming, by the Predictions of Wicked Spirits, who were afrighted thereat, and declar'd openly their tampering by Tempests and otherwise, to hinder the Passage of these Holy Men; and that by their Power and Sanctity, they had at last been vanquish'd and disappointed: These Venerable Bishops soon fill'd the whole Island with their Fame, Preaching and Miracles; they were so over-press'd with multitudes resorting to them, that they Preach'd Gods Word, not only in Churches, but in Lanes and Highways, whereby *Catholicks* were confirm'd in the Faith, and those who had been depriv'd reduc'd to the Church: The Authority of their Holynefs, the Eminence of their Learning, the wonder of their Miracles, gave them the esteem and Honour of Apostles, and reduc'd the whole Island to the acknowledgement of their Doctrine: The promoters of the contrary persuasion, crept into dark Holes, vex'd as the wicked Spirits were, to see the People freed from their Snares: Yet at last after long study and meditation, they presum'd to enter into a Dispute with these Apostolick men.

The *Pelagians* are said to come Pompously attended by their flattering Disciples, and rather chose to run the hazard of a conflict, than by their Silence confess they had an ill Cause: Infinite numbers were assembled, with their Wives and Children, to hear this Dispute: The Disputants stood on each side, of much different condition; on the one side was placed Divine Authority, on the other Humane presumption, here Orthodox Faith, there Perfidious Error; here *Christ* was Author, there *Pelagius*: The Holy Bishops gave free scope of disputing to the *Pelagians*, who vainly spent the time, and tyr'd the Auditory with empty Verbal Discourses: But after them the Venerable Bishops poured forth the torrent of their Eloquence, accompanied with Evangelical thunder, with their own Discourses, Texts of Divine Scripture, the word of God giving witness to their Assertions: And thus vanity became convinc'd, and Perfidiousness confuted; so as the *Hereticks* by their inability to reply, acknowledg'd their guilt; and the People standing by as Judges, could scarce contain their Hands from violence towards them, and with Clamours resounded the Victory.

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Immediately a Tribune of the Army with his Wife, leading in their hands their young Daughter about ten years Old, being Blind, came into the midst of the Assembly, and presented their blind Child to the Bishops, desiring their help for her Cure: They had formerly offer'd her in vain to the adverse Party; who likewise stricken with a guilty Conscience, joyn with the Parents in their entreaties to the Holy Prelates in behalf of the Child: They perceiving the expectation of the People, and the Conviction of their Adversaries, address themselves to God by short Prayer: Then *St. Germanus* full of the Holy Ghost, invok'd the Blessed Trinity, and taking from his Neck a little Box full of Holy Relicks, in the sight of the whole Multitude, he apply'd it to the Eyes of the young Maid, which immediately loosing their former Darkness, were fill'd with a new Light from Heaven: At this so apparent Miracle the Parents rejoyce, and the People tremble: After this day all mens minds were so clearly purg'd from this impious *Heretic*, that with thirsting desire they receiv'd the Doctrine of these Holy Bishops.

Perverse *Heretic* thus repell'd, and the Authors of it confuted; the Holy Bishops repair'd to the Sepulchre of *St. Albanus*, intending to give Thanks to God by his intercession, and having with them Relicks of all the Apostles and divers Martyrs; after Prayer made, commanded the Sepulchre to be open'd, and there with great Reverence laid up those precious Gifts; thinking it convenient that the same Repository should contain the Members of many Saints, out of divers Regions, whom Heaven had receiv'd and Crown'd for the equality of their Merits: *St. German* then caus'd to be dig'd up from the place where the Blessed Martyr *St. Alban* had shed his Blood, a Masse of dry'd Earth, which he intended to take with him; in which were then extant Marks of the Martyrs death, and the Paleness of his Persecutors: These things being thus perform'd, an innumerable multitude, is said to be that day Converted to our Lord: The little Box of Sacred Relicks, it is reported, after *St. Germanus* death, came to the Hands of the Empress (*Galla Placidia*) as Heir only of his Benediction.

The malicious Enemy of mankind, busie to entrap the Holy Bishop *St. German* in some mischief, found out the means by a casual Fall, to put his Foot out of Joynt: Now while by reason of this Infirmary he was constrain'd to abide in a certain Lodging, a Fire happen'd to break out in some Houses not far from it, which being cover'd with Thatch, were quickly devour'd, and the Fire driven forward by Wind, soon approach'd to his Lodging, whereupon a great concourse of People came to the Venerable Bishop in a great fright, intending to take him in their Arms, and carry him out of danger; but he reprehended them, and refus'd to remove, having a firm Faith that no evil should happen to him: The multitude then despairing of his Safety, endeavour to stop the Progress of the flames: Howbeit Almighty God to exalt his own Power, and his Servants Faith, so order'd that whatever the People endeavour'd to preserve was consum'd, only the place where the sick Saint lay was preserv'd, for the flames, as if afraid to touch him, flew quite over his lodging; though on each side of it, they rag'd with violence, but left it untouch'd: The multitude seeing this rejoyc'd, and were well pleas'd that their Labours and Endeavours had been over-master'd by Divine Power.

Whilst this Holy man lay there, he was watch'd and attended by a numberless multitude, some seeking Health for their Souls, some for there Bodies:

Bodies : The wonderful Miracles which our Lord wrought by his Servant, were so many, they can scarce be re-counted ; he being infirm himself, gave Health and Strength to others, neither would he suffer any remedy to be apply'd to his Infirmary ; but on a certain night, he saw a person standing before him in White Garments, who stretching forth his Hand, seem'd to raise him up from his Couch, commanding him to stand firmly ; after which his pain pass'd away, and his strength was so restor'd , that the day following he confidently undertook to pursue his journey.

At this time the *Picts* and *Saxons* with joynt Forces made War upon the *Britains*, who were therefore drawn together in a Body ; but being distrustful of their Ability to resist such Powerful Enemies, they humbly implore the assistance of these Godly Bishops, which they chearfully promis'd, and hastening into the *British* Army, so encreas'd the Courage and Resolution of the *Britains*, as if a new Army had been joyn'd unto them ; so as our Lord himself by the Ministry of these his Captains, seem'd to be General of the Army : It was now the Holy time of *Lent*, which the presence of these Holy Bishops caus'd to be observ'd with the greater Devotion, and their daily Preaching invited many to partake of the Sacrament of Baptism. A Church was thereupon prepar'd against the Solemnity of *Easter* ; and though the place was no other then open Fields, yet it was ordered, as if it had been in a City : The Army went in Procession, moisten'd with the waters of Baptism, and being inflam'd with the fervour of Holy Faith, they contemn'd the Guard of outward Weapons, and expected a more sure Protection from Heaven.

This Posture of the *British* Army came to the Enemies knowledge, who not doubting of Victory against Unarm'd People, with great chearfulness hast'ned to set upon them : The *Britains* had notice of their march, and as soon as the Solemn Feast of our Lords Resurrection was past, the greater part of the Army being newly Baptiz'd, betook themselves to theirs Arms, and prepar'd for Battle : St. *German* being their General, he made choice of a Band of Light Arm'd men, and takes a view of the Country round about, observing also a Valley compass'd with Mountains directly in the Enemies way, he leads part of the Army into that Valley. The fierce Enemies approaching, and being discover'd by those who lay in Ambush ; St. *German* their Leader gave order to all his Soldiers, *That with loud clamour they should repeat the words by him pronounc'd* ; And immediately while the Enemies thought to fall on, presuming they had not been discover'd ; the Holy Bishop three times cry'd out aloud *Allelujah*, whereupon the rest of the Army with one voice Thundred out likewise *Allelujah*, the noise whereof was Terrible, multiply'd and increas'd by the Eccho from the Mountains round about.

The sound alone of this Sacred Word, suffic'd to terrify the Enemies Army, which fell a trembling, as if not the Rocks only, but Heaven it self had fallen on their Heads, insomuch as they all betook themselves to a general flight in all haste, casting away their Weapons, and glad to escape with their Naked Bodies : Great numbers of them in their Head-long flight were swallow'd up by a River, through which a little before they had march'd with confidence and leasure enough : The main body of the *British* Army without striking one stroak, was a chearful Spectator of the Vengeance of Almighty God, to whom only they gave the Glory of the Victory.

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The Holy Bishops indeed Triumph'd, to see the Enemies defeated without Blood-shed; they Triumph'd for a Victory obtain'd, not by Arms, but Faith only: And having thus every way settled this Rich Island in Security, both from the *Pelagians* and *Saxons*, they prepar'd themselves for their return, to the great Grief of the whole Nation. The place of this unbloody Battle, is said to be a Town call'd *Mold* in *Flintshire*, where is a Field call'd from *St. German*, in the *British* Tongue *Maesgarmon*; there is also the little River *Alen* which runs hard by, where in probably the *Picts* and *Saxons* were drown'd; besides, the place being near the Sea, it lay fit to set on board the *Saxon* Armies; *St. Gregory* the great in expounding the words of *Job*, makes mention of this *Allelujah* resounded thus by the *Britains*.

The Blessings conferr'd on this Island, were in some degree recompens'd by their safe and prosperous return, which they are said to have ascrib'd to the Intercession of our Tutelar Saint and Protomartyr *Alban*: Their absence from home and residence here in *Britain*, was little more than the space of a year, in which time many wonderful things were wrought by them; during the time that *St. Germanus* remain'd in *Britain*.

St. Patrick then 68 years of Age, inseparably adher'd to him, having learn'd from him many instructions in Christian Doctrine and Discipline, and receiv'd many examples of Virtue and Piety for imitation: By him likewise he was encourag'd to undertake the Conversion of the *Irish* Nation, but with all admonish'd, *To expect a Commission from the See of Rome to execute that Apostolick Office*. For which purpose he accompanied *St. Germanus* to *Gaul*, from whence the next year he went to *Rome*, being desirous to have his Journey into *Ireland* confirm'd by Authority from *Pope Celestinus*.

St. Patrick took with him a Priest nam'd *Sergetius*, a Devout Servant of our Lord, as a Companion in his Travels; when he came to *Rome*, he committed himself to the *Præbends* of the *Roman* Church, to be the more perfectly instructed in their Institutes: He repair'd also to the Holy *Pope Celestinus*, and humbly casting himself at his feet, besought him, *To employ his care for the Conversion of the Pagan Irish Nation*; The Petition was very acceptable to the *Pope*, who chang'd this Holy mans Name, from *Magonius* to *Patricius*, as Prophecyng, *That he should be the Father of many Souls*: His Name thus chang'd, he was promoted to Episcopal Dignity, and then directed to his Voyage into *Ireland*: *St. Patrick* himself in one of his Epistles, transcrib'd out of a Copy in the Abby of *Glastonbury*, which Epistle is mention'd here before, makes all this clear: Together with the Episcopal degree, the *Pope* bestow'd on *St. Patrick* 12 years Indulgence.

He was accompanied in his Legation with 20 Eminent Persons for his assistance, one of which was *Sergetius* before mention'd: He diverted in his return to his Instructor *St. Germanus*, from whose Liberality he receiv'd *Chalices, Priestly Vestments and store of Books*, with many other things proper for his Ministry. Long before *St. Patrick* came into *Ireland*, by the *Magicians* and *Pagan* Prophets there, intimation was given of his coming; their Prophecy was to this effect, *That a man would come thither with his Wood, whose Table should be plac'd in the Eastern side of his House, and some persons standing behind, together with others from the Table, will Sing, and the Congregation will Answer them, saying, A M E N.* When
this

this man comes, he will destroy our Gods, subvert our Temples, destroy Princes which resist him, and his Doctrine shall remain and prevail here for ever. With such words these blind Prophets incens'd both the Prince and People against St. Patricius.

They compos'd a certain Rhyme, importing, *That a Head of Art and Skill, with his Crooked Staff would come, from that hour every House shall be bor'd through the Top: He will chant an abomination from his Table at the fore-part of the House; and his whole Family will answer, So be it, So be it.* The meaning of this dark Rhyme is, *That the Master of Wisdom would come with the Sign of the Cross, by which the hearts of all men would feel Compunction, and from the Altar of the Holy Mysteries he would Convert Souls unto Christ, so as all Christian People should Answer, Amen. And then our Pagan Kingdom shall fall; as in truth it afterwards did: This piece of Wood is by most taken for the Cross, others affirm it to signifie, A certain wonderful Staff which St. Patrick before his Journey receiv'd from a Holy Hermit, and was call'd the Staff of Jesus.* The Author of St. Patrick's Life, relates the Story of the Staff to this effect.

That St. Patrick by Divine Revelation pass'd over to a certain Solitary Hermit, living in an Island of the Tyrrhen Sea, whose Name was Justus, a man of a Holy Life and great Fame; this man of God gave to St. Patrick the fore-mention'd Staff, affirming seriously, That he had receiv'd it immediately from the Hand of our Lord Jesus Christ, who had appear'd to him. There were other men in the same Island at some distance, who also led Solitary Lives: Some of these St. Patrick observ'd to be very Fresh and Youthfull, others very Decrepid and Old, were the Children of them who appear'd so Youthful; at which the Saint being astonish'd, and enquiring the occasion of so great a Miracle, was thus Answer'd, We from our Childhood, by Divine Grace, have been much addicted to Works of Mercy, our doors stood ever open to Travellers, demanding Meat or Lodging: On a certain night it happen'd, that a Stranger with a Staff in his Hand was Entertain'd by us, and us'd with all the Courtesie we could; the morning he gave us his Benediction, telling us he was Jesus Christ, and saying to us, You have oft hitherto minister'd unto my Members, and this night Entertain'd me in my own Person; this said, He gave the Staff in his Hand to a man of God, our Father both Spiritually and Carnally, commanding him to keep it, Till in succeeding times a stranger Nam'd Patrick should come to visit him, and then to give it to that Stranger; and having said this, he ascended up into Heaven. From that day, those Hermits told St. Patrick, They had remain'd in the same state of Youthful Comeliness and Vigour; whereas their Children, who were then little Infants, were, as he saw, become decrepid Old men. This Story of St. Patrick and his Staff, is reported by Jocelinus Author of his Life. Now what Credit soever this Story may find in the minds of the Readers, certain it is, that a Staff believ'd to have belong'd to St. Patrick, and nam'd the Staff of Jesus, was for many Ages in great Veneration among the Irish. And St. Bernard in the Life of St. Malachias an Irish Bishop, mentions and describes this Staff, and the great esteem it had in that Nation; and if we will believe Giraldus Cambrensis, *It was the Vulgar Opinion, that with this Staff, St. Patrick cast out of the Island all Venomous Beasts.*

He seems to have enter'd into Ireland in the year 432. as Bishop Usber computes. The Inhabitants of the Country having advice of his Landing, flock'd to him from all Parts, especially the common People came joyfully to

to him, as if he had been of their own Nation : He had indeed many Qualities which invited their good Will towards him : He was of a Comely Personage, very Civil in Conversation, and though extreamly Grave, yet without Morosity : Besides this, he spoke *Irish* perfectly, and from his Youth had inform'd himself of their Natural Dispositions, so as he presently became one of them : But God was the principal cause of conciliating their Affections to him, and by his special Grace great multitudes in a short time yielded their Assent and Obedience to his Christian Doctrine.

For St. Patrick like a good Shepherd, carefully watch'd over his new flock, informing them daily in all Duties of Piety, convincing the *Pagans* of their Errors, and confounding the *Magicians* which oppos'd him. The Conversion of one *Irish*-man is specially taken notice of, whose Name was *Dicon*, whom St. Patrick gain'd, as he was passing through his Land, to submit to the Doctrine of our Lord ; and of a Wolf in a wonderful manner chang'd him into a Lamb ; For *Dicon* coming suddainly with Weapons, intended to have kill'd St. Patrick and his Companions ; but as soon as he saw his face, he was prick'd in his Heart ; our Lord immediately turning his Thoughts, so as he meekly led him to his House, where the Holy Bishop resided sometime, Preaching to him the Faith of Christ so effectually, that he became the first of all the Island, who believ'd with all his Family.

Nevertheless another Antient Author cited by Bishop *Usher*, mentions the Conversion of one *Sinel*, as the first of all, his words are, St. Patrick sent by Pope Cælestinus landed at the mouth of the River *Dee*, but an impious Count call'd *Nathi*, who formerly had resisted St. Palladius, contradicted St. Patrick and his Doctrine : However *Sinel* the Son of *Finchado*, by the Preaching of St. Patrick, believ'd in Almighty God : and was the first among the Irish Scots who was Baptiz'd by the Holy Bishop, upon whom and his Seed St. Patrick bestow'd his Benediction. By which it appears that St. Patrick first landed in the Province of *Leinster*, and from thence went to *Ulster*, where, having Converted *Dicon*, he obtain'd a Field call'd *Sabbul*, two Miles distant from the City of *Doun*. His particular Journeys, Laborious Preaching, Pious Actions, and Admirable Miracles, are Copiously related by the Ecclesiastical Writers of *Ireland*. It is said that *Carantacus* or *Cernac*, thirty years before the Birth of St. David, began to Preach the Gospel in *Ireland* : He was a *Britain* born, Son of *Keredec*, Prince of the Province of *Cardigan* ; (*Ceretica Regionis*) Amongst many other Children *Keredic* had this *Carantac*, a Child of good Disposition, beginning early to do those things, which he thought pleasing to God.

In those days the *Scots* grievously vex'd *Britain*, so that his Father unable to sustain the weight and troubles of Government, would have resign'd the Province to *Carantac* ; but he loving the Cæstial King, more than an Earthly Kingdom, fled away ; and having bought a Wallet and Staff of a poor man, by Gods Conduct was brought to a Pleasant place, where he reposing himself built an Oratory, and spent his time in the Praises of God : At last he pass'd over into *Ireland*, invited by his Affection to St. Patrick ; when he came thither it was agreed between them, that one of them should travel Preaching the Gospel toward the Right Hand, and the other towards the Left : In their company many Ecclesiastical persons attended them, and they all agreed to meet once a year at an appointed place : Where ever this Holy man *Carantac* went, an Angel of our Lord in the likeness of a Dove accompanied him, and chang'd his

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Name into *Cernach*, being an *Irish* Appellation; All along his Voyage he wrought great Miracles, for the Confirmation of the Faith he Preach'd, Healing many thousand of their Diseases. The grace at first given to the Apostles, is said to have been plentifully bestow'd on him; He was counted an admirable Soldier and Champion of Christ, a Spiritual and Devout Abbot, refusing to Preach Saving Truth unto none: He spent many years in that Island, where he brought an incredible number to wash away their sins by Penance, by day and night offering innumerable Prayers to God; and having Converted many People to our Lord, who wrought many Miracles by him; He at last return'd to his Native Country, where he retir'd to his former Cave, accompanied with many Disciples: There having built a Church, he determin'd to abide; but not long after being admonish'd by a Voice from Heaven, he return'd into *Ireland*; where, in a good Old Age, and full of good Works, he rested in Peace, and was buried in his own City, from him call'd *Cherach*.

I shall here add the Gifts of another *British* Saint, and Companion of St. Patrick into *Ireland*, call'd *Luman*, Son of *Gollitus* a *Brittain*, and Nephew to St. Patrick by his Sister *Tigridia*: He was the Founder of the Church of *Trim* in *Ireland*; the occasion and manner whereof is thus related by Bishop *Usher*. *St. Luman came to the Ford of Truim, which runs before the Castle of Fiedilmed Son of Loiguor: And early in the morning Froitchern Son of Fiedilmed, found him Preaching the Gospel of Christ, who wondering at the Doctrine taught by him, presently believ'd, and was Baptiz'd in Christ by Luman, at a Fountain arising in the same place, and stay'd with him until his Mother who sought after him came to the same place: She was over-joy'd at the sight of the Holy man, because she also came out of Britain, and being instructed by him likewise believ'd; and returning Home, told her Husband what had hap'n'd to her self and her Son: Fiedilmed was much joy'd at the arrival of Luman, because his Mother call'd Schotnæsa, had been the Daughter of a British Prince. Fiedilmed therefore went to him, and Saluted him in the British Language, questioning him in particular touching his Descent and Doctrine, who answer'd, That his Name was Luman a Brittain, a Christian, and Disciple of the Holy Bishop S. Patrick, sent, as he said, by God to Convert the Inhabitants of that Country to the Faith of Christ, and Baptize them; Fiedilmed immediately believ'd with his whole Family, and offer'd him and St. Patrick his whole Territory with his Son. Fiedilmed remov'd his Habitation beyond the River Boindeo, but Luman with Froitchern, stay'd at the Ford of Truim, 'till St. Patrick came thither, where they joyntly erected a Church, about 12 years, before the Church of Armagh (Attimachæ) was founded; the beginning of which Arch-Episcopal Church, the Annals of Ulster ascribe to the year of Grace 444.*

We may now not unfitly treat of St. *Benignus*, as his Story may be found in the Antiquities of *Glastonbury*, The Venerable Bishop St. Patrick Preaching the Gospel through the Provinces of *Ireland*, came to a plain call'd *Brey* or *Ereg* very Spacious and Beautiful, with which being delighted, he determin'd there to Celebrate the Feast of Easter, then at hand: His first Acquaintance and Familiarity in that Province, was with a man whom he had newly Converted to the Faith, with him St. Patrick Lodg'd: This man had a Young Child call'd *Beonna*, who bore a tender Affection to the Saint, he would often play with him, and Kiss his Foot; the Child would not sleep, but when he lay with the Holy Bishop: He therefore Prophetically perceiving the great Grace, which the Divine Bounty would confer upon the Child, vouchsafed to take him

to his Bed, and gave him the Name of Benignus. When the Holy Bishop was ready to proceed in his Journey, the Child with Piteiful cries, beg'd to go along with him, so as the Bishop was forc'd to receive him into his Waggon, and Prophecy'd, that he should be his Successor in the Bishoprick, which accordingly came to pass. This was the first Solemnity of Easter which the Holy Bishop Celebrated in Ireland, and he did it by imitating the Son of God, who at his last Supper with his Disciples, Consecrated his Body and Blood for the Redemption of Mankind: The day before this great Feast of our Lords Resurrection, St. Patrick, according to an Ecclesiastical Rite, as *Probus* observes then in use, Kindled the Holy fire, the Flame whereof shone brightly about the place. According to the custom of that Country, it was, it seems, Unlawful for any to Light a Fire, before it was kindled in the Kings Palace: The King whose Name was *Logorius*, perceiving the brightness of the Flame, in great indignation threatn'd Death to him who had infring'd that custom in his Kingdom: His Magicians about him, to incense him further, told the King, That the Fire which had so been kindled against Law, unless presently extinguisht, would never cease to the Worlds end, but obscure all the Fires which they kindled according to their custom; and that the man who lighted it, would be the destruction of his Kingdom.

While St. Patrick with great success thus labour'd in the Gospel, Britain was Illustrated with the Memory of another great St. *Winwaloc*, the Son of a Noble Person, call'd *Fracan*, Cousin-German of a British Prince Nam'd *Coton*. This St. *Winwaloc* is said to have been from his Childhood inflam'd with an earnest desire of Heavenly things, to despise Worldly Allurements, and to live to God only; wherefore he besought his Parents, that he might be commended to the care of a certain Religious man, to be by him imbew'd in the knowledge of the Holy Scriptures and Documents of Piety, his request being obtain'd, he made wonderful progress in Virtue and Holiness under that Religious mans Discipline; insomuch, that when he was but seven years Old, he became an example of all Piety and Goodness: In process of time having undertaken a Monastical Profession, Divine Graces shone more brightly in him, so as he became withall enrich'd with the Gift of Prophecy. Many Miracles God wrought by him, in performance whereof; having a firm Faith, he made use only of the Sign of the Cross, and Oyl which had been Blessed: Among which Miracles, the most stupendious was, His raising a Young man to Life.

At this time the Glory of the most Holy Prelate St. Patrick was famous in Gods Church, who like a bright Star Illustrated all Ireland; and the report of his admirable Virtues, kindled in St. *Winwaloc* so great an affection towards him, that he endeavour'd to pass over to him, and be subject to his direction in Piety. Behold, while the Holy mans thoughts were busied about this design; St. Patrick in a Vision presented himself to him, with an Angelical Brightness, and a Golden Diadem on his Head, telling him, He was the same Patrick whom he so earnestly desir'd to Visit: But (saith he) to prevent a dangerous Journey by Sea and Land, our Lord hath sent me to thee, to fulfil thy desire, so as thou mayst enjoy both my Sight and Conversation: He further told St. *Winwaloc*, That he should be a Guide and Director of many in Spiritual Warfare: for which end he gave him many wholesome Instructions: Exhorting him to desire from his Master some Companions, and with them to remove to another place. No sooner was this Vision vanish'd, but St. *Winwaloc* went to the Cell wherein the Father of the Mo-

The State of Church Affairs in this Island

naftery was, attending on Divine Meditation, to whom St. *Winwaloc* declar'd the Vision ; whereupon the Father told him with a joyful Countenance, *That he had been Honour'd with a Divine Visitation and Revelation*, and forthwith he assign'd the Saint eleven Disciples, such as were most fervent in Gods Service : With these he pass'd over into a certian Island, and for the space of three years, there led an *Hermetical* Life ; but the place being expos'd to Violent Tempests, and incommodious for its Barrenness, St. *Winwaloc* Pray'd God to direct him to a more Convenient Habitation, God heard his Prayers, and shew'd him a place near the Sea, but there being no Ship ready, the Saint is said to have renew'd his Prayers ; which done, *He bad his Companions be Couragious and firm in Faith*, saying to them, *As you see me lead this Brother by the Hand, so do every one of you take his next Fellows Hand and follow one another* : Then invoking the Name of our Lord, with his Pastoral Staff he struck the Sea, upon which it pleas'd God to repeat the Miracle of the *Red-Sea*, *For the Sea open'd a Passage for them ; so that taking one another by the Hand, and himself marching in the Front, they all walk'd securely over the dry Sands, the Waters on both sides standing like Walls ; and as they pass'd thus, they sang to our Lord a Hymn of Praise and Joyfulness.*

It is said this Saint from the 20th. year of his Age to his Death, was never seen to sit in the Church ; never exceeded Moderation in any thing, never was dejected with Sadness, nor dissolv'd in Mirth ; never Angry or Turbulent, but Kind and Affable to all : He repeated the Psalms every day ; sometimes standing with his Arms stretch'd out in figure of a *Cross*, and sometimes falling on his Knees : From the time that he began to build his Habitation, he never us'd any Woollen or Linnen Garment, but what was made of Goat Skins only : In his Bed he neither had Feathers or Cloaths ; instead of Feathers, he strew'd under him Nut-shells ; and instead of Blankets, he cover'd himself with Sand mingled with Pebbles ; two great Stones were his Pillows ; day and night he wore the same Garments : Wheaten Bread he never Eat ; a small proportion of Barley Bread contented him, wherewith was mingled an equal measure of Ashes : He took his Refection once only in two, sometimes in three days ; his other Diet was a mixture of Meal and Cabbage without any Fat ; upon *Saturdays* and *Sundays*, he would add a little Cheese Sodd in water ; and at *Easter* a few small Fishes : It was his usual custom dayly to visit a Church about a Mile distant from his Monasteries, attended by a Deacon nam'd *Egbin*, and there to offer Sacrifices to God for the Living and Dead : Such was his diligence and Devotion at the Holy Altar, that he is said to have there merited the reward of everlasting Happiness.

One day an Angel is said to have appear'd unto him, saying, *Reverend Father, the Heavenly Citizens desire thee for their Companion, and soon shalt thou be deliver'd from thy painful Exercises.* After this he presently call'd his Brethren together, and bad them prepare, *For (saith he) as soon as I have Sung Mass, and Communicated the Body and Blood of our Lord, at the sixth hour of the day, our Lord will receive me out of this Mortal Body* : And so having Celebrated *Mass*, as he stood at the Altar between two *Monks* which sustain'd him on each side, and was Singing with his Brethren, he render'd his Soul to God, as untouch'd by Corporal Sicknes, as it was free from any Carnal stains. Some say his Body was translated from his Monastery at *Tauriacum*, and laid in the *Blandin* Monastery at

Gaunt :

Gaunt : Others contend that his Sacred Relicks repose at *Monstreuil*, where they likewise shew his *Chasuble*, *Alb*, and *Stole*; and there is a Church Dedicated to his memory, in *French* call'd *St. Waley* : Now though *St. Winwaloc* died out of *Britain*, yet there are not there wanting Monuments of his Memory and Sanctity ; a Town there is in *Shropshire* call'd after his Name, *Wenlock*, and so was nam'd in the *Saxons* time, where the Holy Virgin *Milburga* founded a Monastery for Religious Virgins, as may hereafter be declar'd.

The foremention'd Deacon *Egbin* or *Ethbin*, is also renown'd for his Sanctity, he over-liv'd his Master, and went over into *Ireland*, where, in a Wood call'd *Neeten* he built a Monastery in which he liv'd and dy'd : He was as is above-noted, chosen by *St. Winwaloc* to attend him daily to the little Church before-mention'd. Going one day thither together, one met them vail'd in the Figure of a miserable Leaper, with a lamentable voice begging their assistance ; *Ethbin* with great Compassion and Charity Embrac'd and Kiss'd the Leaper, the same also at his monition did *St. Winwaloc* : Our Lord accepted their Office of Charity with great Kindness, for he delights to be cherish'd in his poor Members ; therefore he was pleas'd to give each of them a present reward of their unfain'd Charity ; for flying from their Embraces, our Lord immediately in a Cloud with great Glory, and with Gracious words assur'd them, that their Names were already written in the Book of Life, and that with his Saints they should be partakers of his Kingdom. This most Happy assurance *Ethbin* ascrib'd to the Merits of *St. Winwaloc*, esteeming vilely of himself ; and on the other side *St. Winwaloc*, mov'd with the same Humility and Charity, cast the Merit on *Ethbin*.

This year 432. is remarkable for the Happy Death of *St. Ninianus* before-mention'd : This Holy man wonderful for Miracles, and Illustrious for many Virtues, at last approach'd to the Happy day, in which God Graciously call'd him out of this Mortal Life : So as being perfect in Grace and Piety, and mature in Age, he Happily mounted to Heaven ; his Body was buried in the Church Dedicated to *St. Martin*, built by himself from the Foundation : The *Centuriatours* add this to his Story, That he was a *Venedocian*, Teacher of Christian Verities, of a desert more than ordinary ; To his Old Age he largely communicated the Talent, wherewith God had entrusted him, among the Britains, Scots and Southern Picts. He was a man Assiduous in Reading the Holy Scripture, Merciful to Orphans, Widdows and the Poor ; Illustrious in Miracles and Sanctity : By his Pious Industry the Nation of the Picts, first of all relinquishing their Idolatry, embrac'd the true Faith of Christ : He was the first Bishop of *Candida Casa*, and dy'd among the Picts in the Province of *Galloway*.

I may further observe, that he was very Devout in giving Respect and Veneration to Gods Saints, in whose Honour he built Churches, and in particular to the Honour of *S. Martin*, who dy'd about 30 years before him : The example of *St. Ninian*, was imitated by the British Church near the same Age ; for when *St. Augustine* the Monk came into *Britain* to Convert the Saxons, He found (saith *St. Bede*) in the City of *Canterbury* a Church Dedicated to the Honour of *St. Martin*, which had been built in the times of the Romans. *St. Ninian* before he dy'd, divided the Provinces of the Picts into Parishes, he Ordain'd Priests there, and Consecrated Bishops, by the Authority of the Roman Bishop, from whom he receiv'd his Mission.

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He being famous for Miracles, it may not be amiss to reckon up one. In the Region of the Picts, there was a Prince named Tudwal, a man of a proud and high Spirit; he contemning the Admonitions of this man of God, and derogating from his Doctrine and Life, resisted him openly: Being one day more then ordinarily troublesome and rude; God the supreme Judge, would not any longer suffer the injuries offer'd to his Holy Servant; to pass unreveng'd, but struck this proud man with an intollerable pain in his Head, by the violence whereof those lofty Eyes of his became utterly Blind; so that he who had before impugn'd the Light of Divine Truth, deservedly lost this Worlds Light. But upon better consideration he sent a Message to the Holy Bishop, humbly beseeching him, in imitation of our Lords Benignity, to return to him good for evil, and love for hatred: The Venerable Bishop hereupon, first sharply reprov'd the Prince, and then touching him, imprinted on his Eyes the Sign of the Cross; when immediately his pains ceas'd, and his Blindness was dissipated. Afterwards this Prince highly Honour'd the Holy Bishop, and readily granted whatsoever he ask'd of him.

Our Country-man *Alcuinus*, in an Epistle not Printed, but now extant in Bishop *Ussers* Antiquities; Testifies the great Fame which this Holy Bishop had, for Sanctity and Miracles. This Epistle is directed to the Religious Priest, then living at *Candida Casa*. While *Alcuinus* liv'd, this following Miracle happen'd to a Devout Priest Celebrating Mass at this Saints Monument, nam'd *Plegils*, he frequently Solemniz'd Mass at the Body of St. *Ninian*; and living a Holy and Virtuous Life, began frequently to beseech our Lord, That he would please to shew visibly to him, the Nature and Verity of the Body and Blood of Christ, in the most Blessed Sacrament: This Prayer he made, not for want of Faith, in the Truth of the Mystery, but out of an Affection of Devotion and Piety: For the Author saith, That to his great Consolation, our Lord appear'd to him in the Sacrament in the form of a young Child.

Three years after the death of St. *Ninianus*, St. *Germanus* was once more invited into Britain, to perfect the good Work which he had formerly began, in rooting out of the *Pelagian Heresie*, there spreading it self again, the Relation whereof we must borrow from the Learn'd Priest *Constantius*, a Writer of those times, and of most perfect Integrity and Sincerity. By a Message from Britain address'd to St. *German*, he was advertis'd that that *Pestilent Heresie* began to enlarge it self there, and intreated him once more to come over, and maintain the Cause of Divine Grace: The Holy Bishop readily comply'd with this Petition, being delighted to spend his strength in the Service of Christ: There was joyn'd to him for his Companion *Severus* Bishop of *Triers*, a person of Consummate Sanctity: In the mean time three Infernal Spirits flying through the whole Island, foretold the return of St. *Germanus*, being forc'd so to do against their Will: Insomuch as one *Elaphius*, a Principal person of the Country, without any other notice hast'ned to meet the Holy Bishops: His Son went with him, upon whom, from the flower of his Youth, a lamentable Infirmary had seiz'd, for all his Members were wither'd, and the Hamm of his Leg was so drawn together, that by reason of the dryness of his Thigh he could not set his Foot upon the ground; *Elaphius* was attended by almost the whole Province: As soon as they were met together, an Episcopal Benediction was conferr'd on the People, and the Words of Truth Preach'd to them. St. *Germanus* perceiv'd that the generality of the People persever'd

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constant in the Doctrine which he left among them, and that the fault lay upon a few buisie persons, who were presently condemn'd. As for *Elaphius*, he humbly kneeling kiss'd the Bishops Hands, presenting to him his *Lame Son*, so miserable a Spectacle, that he mov'd compassion in all, especially in the Holy Bishops mind; *St. German* therefore presently commanded the young man to sit down, then handled his contracted Ham, and with his right Hand stroak'd all the infirm Members; immediately perfect Health and Strength attended that wholesome Touch; the wither'd Members recover'd their natural Moisture, and his Sinews their Office and Agility. Thus in the sight of all, the young man was restor'd to his Father, as if he had been new made; the People are astonish'd at this Miracle, and the *Catholic Faith* is perfectly confirm'd in their minds.

The Holy Bishop spent his time in Preaching up and down, and the Hearers were every where Converted or Confirm'd: So that by a Universal Consent, the Authors of the Perverse Doctrine, were brought before the Holy Bishops, and then banish'd out of the Island, and the Orthodox Faith remain'd uncorrupted; and all things being thus well compos'd, the Holy Bishops return'd with a Prosperous Voyage.

Howbeit, during his stay here, *St. German* is recorded to have call'd a Synod, and taking notice that many Churches wanted Pastors, by which means the People became wavering in their Faith; by common advice he selected Learn'd and Pious men, whom he ordain'd Bishops, and placed in several Churches: In particular, over all the *Britains*; toward the *Southern* parts, he promoted the Blessed man *Dubricius* an Eminent Doctor, to be Arch-bishop, who was made choice of by King *Mouricus* and the whole Diocess: They constituted his Arch-Episcopal See at *Landaff* with the Kings Consent, where a Church was Built, and Dedicated to the Honour of the prime Apostle *St. Peter*. That an Arch-Episcopal See was here thus planted, may be some mistake; for when that See was transplanted to *Caerleon*, an Arch-Episcopal See indeed was Establish'd there; so that it may rather seem that only an Episcopal See was Erected at *Landaff* by *Mouricus*, who is said to be Son of *Theodoric* Prince of *Morgannia*, or *Glamorganshire*; which Prince, as Bishop *Godwin* relates, *Resign'd his Principality, and embrac'd a Monastical or Hermitical Life*: But after, when the Saxons invaded the Land, he was drawn out of his Cell, to be Leader of an Army, and Courageously rushing among the Enemies, receiv'd a Mortal Wound, for which Merit he was Enroll'd in the number of Martyrs.

St. German's next care, after Ordaining Bishops, was to Visit the Schools, the Sources of Learning; and he is said to have Studied, or rather Taught for sometime in *Oxford*, and Establish'd good Orders there, concerning which we may find an Illustrious Testimony of our Learned Country-man *Asserius*, who liv'd about 800. years since, and treating of the Controversy between the Students of *Oxford* and *Grimbaldus*, whom King *Alfred* had call'd out of *France* to govern that University, affirms, *That the Scholars prov'd by unquestionable Testimonies of Antient Annals, that the Orders and Institutes of that place, which Grimbaldus sought to change, had been Established by Pious and Learned men, As Gildas, Melkin, Nemri, Kentigern* and others, who all grew Old in their Studies there, and Administred all things in Peace and Concord, affirm, *They further shew'd, that St. Germanus came to Oxford, and abode there half a year, approving wonderfully their Orders and Institutions*: Whether this be not a later Addition to *Asserius*, is suspected by some. It

It will not be amiss a little to enquire, what Doctrines were taught by St. *Germanus* to whom this Country of ours, was so much beholding : For by this enquiry it may appear whether St. *Augustine* the Monk sent by St. *Gregory* the Great in the following Age to Convert the Saxons, taught them a Religion differing from that which St. *German* profess'd ; we need go no further in this enquiry then to Mr. *Selden*, well known to be Learn'd in Antiquity : The sixth Chapter of this Treatise, call'd, *Analeſta Anglo-Britanica*, touching the Practises of Ecclesiastical Discipline wherewith *Germanus* and *Lupus* Bishops, imbew'd the Britains, may easily satisfie us in this particular ; where he tells us, *That Germanus Bishop of Auxerre, and Lupus Bishop of Troyes in Gaul came into Britain to restore Christian Religion deprav'd by the Heresie of Pelagius and Errours of Pagans : The Doctrines* (saith he) *taught by them, as the Fame is, which also Giraldus Cambrensis testifies, were as followeth.*

First, *Of every Loaf of Bread set before them, one Corner they gave to the Poor.*

Secondly, *They sat three together at Dinner in memory of the Trinity.*

Thirdly, *If any met a Religious Monk or Clergy-man in the way, or any one in a Religious Habit, he would presently lay aside his Weapons, and with a low inclination of his Head, demand his Benediction.*

Fourthly, *Generally all the People earnestly demanded Episcopal Confirmation, and Inunction with Holy Chrism, by which the Holy Ghost is confer'd.*

Fifthly, *They sometime bestow'd the Tythe of all their Substance, Cattle and Sheep, either when they Marry'd, or undertooke some long Pilgrimage, or by the Churches Order submitted to some extraordinary Pennance for their Sins : This they call the great Tythes, and two parts thereof they bestow'd on the Church where they were Baptiz'd ; the third they gave to the Bishop of the Diocess.*

Sixthly, *Beyond all other External Labours of Mortification, they were most Devoted to Pilgrimages undertaken to Rome, to Visit the Monuments of the Apostles.*

Seventhly, *Beyond any other Nation they express'd a Devout Reverence to Churches and Church-men, to Relicks of Saints, to Portable Bells, Sacred Books, and the Holy Cross ; and this Devotion hath been rewarded with greater Peace, than any other Churches enjoy'd.*

Eighthly, *Entire security was observ'd in regard of Beasts feeding not only in the Church-yards, but beyond them through all Grounds enclos'd with Ditches, which Bishops design for observation of Peace and Indempnity : And greater Churches, to which Antiquity always afforded greater Reverence, have power to grant and enjoy the observation of such Peace and Security for Cattle, whilst in the Morning they go, and at Evening they Return from their Pastures.*

This Peace is preserv'd so inviolable, that if any one should incur the Mortal Indignation of his Prince, and seek Refuge in a Church, he may enjoy the Fruit of this Peace, both for his Person and Goods : Though indeed from such large Immunities beyond the Antient Canons, (which in such cases allow safety of Life to a mans Body) occasion of great Abuses have been taken : Scarce any one of these Christian practices, but was allow'd by St. *Augustine*. Yet is St. *Augustine* by some in those days condemn'd, and St. *German* Absolv'd.

Our Ancestors indeed to testifie their high esteem of the Venerable Bishop St. *German's* Sanctity, approv'd by Miracles ; after his Death built Chapels and Churches to his Honour ; on one of which *Cambden* thus writes

writes, *In Cornwall, near the River Liver, there is a Village Nam'd from St. German, to which, during the Danish Tumults, the Episcopal See of that Province was transfer'd, out of fear, as to a place more remote and secure: There a Church had been Erected, and Consecrated to the Honour of St. Germanus, who Extirpated the Pelagian Heresie arising a new among the Britains.* In *Yorkshire* likewise a famous Monastery was Consecrated to him: The *River Ouse* Waters *Selby* a Town well Peopled; there King *William* the I. Founded a Church in memory of *St. German*, who is said, *To have wounded to Death the many Headed Hydra of Pelagianism, often quell'd, and often reviving again:* The Abbots of this Monastery, and of *St. Maries* at *Tork*, were the only *Northern* Abbots, which had Seats in Parliament.

The memory of *St. German* is also much Celebrated among the *Silures* in *North-wales*; for from him a part of *Radnor-shire* is call'd *Guarthenian*; for as *Nennius* relates, *Vortimer* the Son of *Vortigern*, to satisfy for injuries done by his Father to *St. German*, Dedicates that part of the Country to him, where he had been chiefly wrong'd, in memory whereof it took the name of *Guartheny*; which in the *British* Language, signifies, *A Calumny justly retorted.*

Hitherto since the *Romans* relinquish'd their care of *Britain*, the Provinces of the Island had been govern'd by Petty-Princes, Independent one of another: But in the year 438. by reason of the frequent inroads of their Cruel Enemies the *Picts* and *Scots*, by common agreement of the Provinces, a general Captain of the whole Nation was chosen, after the manner of their Ancestors in the days of *Julius Caesar*, and the Kingdom establish'd in that Captains Line: The choice unhappily fell upon *Vortigern*, born for the destruction of his Country; He was a man void both of Courage and Council, addicted wholly to Carnal Pleasures, the Slave of most Vices, especially of Avarice, Pride and Luxury: He solicited, and with the hopes of making her a Queen, Deflowr'd his own Daughter, and of her got a Son, who by Miracle, notwithstanding his Incestuous Birth, through Divine Grace became a Saint, and was nam'd *St. Sanctus*. The Wife of *Vortigern*, was equal to him in Birth, but unlike in Disposition; by her he had three Sons, *Vortimer*, *Catigern* and *Pascentius*: While she liv'd he govern'd with Moderation; but after her Death he loos'd the Reins to all wickedness: For which being reprov'd by *St. German*, and in a Synod Excommunicated, he Reveng'd himself, by inflicting the fore-mention'd Injuries and Calumnies upon the Holy Bishop: Before his Election to the Universal Government of *Britain*, he was Prince of the *Danmonii*, or as others write, Consul of the *Gevissei* Inhabitants of the *South-Western* parts about *Cornwall* or *South-Wales*; which Principality it seems he had govern'd well enough, to be preferr'd before his fellow Princes: Though indeed the men of that Age, which *Gildas* terms, *Atramentum etatis*, afforded so little choice, that a Prince not Profligately Vicious, might deserve some Reputation. However, this unworthy King is recorded a Restorer of the City of *Oxford*.

To leave him a while, we may take notice, that among the Benefactions confer'd by *St. German* on *Britain*, the Election and Consecration of *St. Dubritius* to the Bishoprick of *Landaff* was not the least: This *Dubritius* was by Nation a *Britain*, born in the Province of the *Duneta*, or *West-Wales*; He was Sir-nam'd *Gainius*, from a River which runs by the place where he was born; His Mothers Name was *Evedila*, famous for

her Virtues ; and being a Child, had his mind imbew'd with good Literature, so as in few years he made such proficiency in Learning, that not the Ignorant only, but such as had acquir'd a good degree in Knowledge, repair'd to him, to increase their Skill, among whom were *St. Thelias*. *St. Sampson* and *St. Aidanus* : In the Soyl of his Nativity, near the River *Vaga*, he chose a fit Seat, for his own and his Disciples Studies, and there he spent many years in the Charitable Communication of his Learning to others. Afterwards having by the command of an Angel built a Church there, he Preached, and Taught the people wholesom Christian Doctrine, and by imposing his Hands, he often Cur'd many Infirmities ; and being thus qualified, he was advanc'd by *St. German* to the degree of a Bishop : He liv'd to a very Old Age for many years after this, he was Translated by *Aurelius Ambrosius* to the Archbishoprick of *Caerleon* in the Province of *Monmouth*, so as he will once more occur in our History ; in the mean time we must not omit to say something of another Disciple of *St. German*, nam'd *St. Briocus* a *Britain*, afterwards a Bishop in *Armorica*, so famous that the See of his Bishoprick, Suffragan to *Tours*, is to this day from his Name called *St. Brieu* : He was descended of a Noble Stock, and brought by *St. German* out of *Britain* into *Gaul*, and by him there instructed in the Discipline of Piety : being enrich'd with such saving Doctrine, he return'd into his own Country, and there inform'd his Parents in the true Faith, which he likewise Preach'd with great success in the Country about. After (desirous to employ our Lords Talents more Copiously,) he came over into *Armorica*, where having shed the Beams of Evangelical Light, into the mind of his Kinsman *Cenanus* Count of *Triguier*, he afterwards cleans'd him in the Laver of Baptism ; then assembling several devout persons, aspiring to the Perfection of a Religious Life, he built a Monastery, and there by the Liberality of the said Count, he laid the Foundation of an Episcopal See : And being Consecrated Bishop by the Arch-Bishop of *Tours* ; He, with an admirable Splendour of Virtue and Piety, govern'd the said Diocess the space of 30 years : Not long after, being in a Journey, he breath'd forth his spotless Soul ; his Body was carried back to the Church which himself had built ; and there with great Honour Interr'd, and frequent Miracles are said to be wrought at his Relicks : Thus, as he gave his Name to the Monastery, Town and Mother-Church of that Diocess, so he also afforded continual Protection to them.

In the year of Grace 439. *St. Patrick* had spent 8 years in *Ireland*, and then return'd into *Britain*, having fix'd his Episcopal Chair at *Armagh* ; after that, he is said to repair to the Apostolick See, to ratifie his Proceedings, as he was advis'd by an Angel of our Lord : After his return from thence, he retir'd to the Monastery of *Glastonbury*, and there ended his days, as *St. Eutychius* and *Damianus* before him had done. What were his special Exercises after such his Retirement, is recorded in History, viz. Attendance upon Prayer, Fasting and Purity of Life, instituting Rules for a Monastical Profession in *Glastonbury*, amongst such Religious men, as were there Successors of *St. Joseph of Arimathæa* : These *St. Patrick* reduced from an Eremitical to a Canobitical course of Life, giving them Institutes which he had receiv'd from his Uncle *St. Martin* of *Tours* ; who long since had cloathed him with the Monastical Habit, which was a White Cowle of the natural colour of the Wool, over his other Garments, by which Purity and Innocence were denoted. This fashion was instituted by the *British* and *Irish* Monks, before

before the coming of St. *Augustine*; who, to distinguish himself from them, assum'd a *Black Cowle*, so as his Successors were stil'd *Black Monks*.

In *Glastonbury* it was, where St. *Patrick* wrote his Famous *Chart* before-mention'd, wherein he particularly describes the Isle then call'd *Inswitrin*, where was an Antient Chappel Consecrated to the Honour of the most Blessed Virgin; where he found 12 Hermits Successors of the Disciples of St. *Phaganus* and *Diruvianus*, in which Chart was contain'd, *That they had receiv'd from Pope Eleutherius ten years Indulgence; and that by a Revelation from our Lord, they had built a Church to the Honour of St. Michael the Arch-Angel*: How likewise it was signified to St. *Patrick*, by a Vision, *That he was to Honour the Blessed Arch-Angel in that place, for the certainty of which Vision, his Left-hand Wither'd, and was not restor'd, 'till he had acquainted his Brethren, with what he had seen*. This Chart St. *Patrick* left with two Devout *Irish Monks Arnulphus* and *Ogmar* his Companions, who resolv'd to attend on that Chappel.

The Holy Bishop further relates, *That he conferr'd an Indulgence of 100. days on those who by cutting down Wood clear'd a Passage for the Devout Visitors of the Chapel, Consecrated by our Lord himself to the Honour of his most Blessed Mother*. At his return from *Rome*, St. *Patrick* brought with him some Relicks of the Holy Apostles St. *Peter* and St. *Paul*, and of St. *Stephen* the Blessed Deacon and Martyr, with a Linnen-Cloath, sprinkled with the Blood of our Saviour Jesus Christ, which Holy Relicks were reserv'd there behind the Altar of St. *Patrick*: These Relicks are said to have been brought from *Jerusalem* by *Eudocia* the Wife of *Theodosius*, and laid up in the Church of St. *Lawrence* the Martyr, and there Piously Venerated by Devout Christians. St. *Patrick* is reported after his return from *Rome*, to have Founded many Monasteries, which he fill'd with Religious men, who willingly submitted themselves to the form of a Religious Life, then prescrib'd unto them. He is said, *To have fore-told many Unfortunate, and many Prosperous things, which should befall Britain; particularly the Sanctity of St. David, then inclosed in his Mothers Womb*; By all which is confirm'd St. *Patrick's* long abode in *Britain* after he had Converted the *Irish Nation*.

Among the *British* Disciples of St. *Patrick*, the memory of St. *Bachiarus*, whom some affirm to be the same with *Marceus* or *Morthæus*, is Celebrated. He addicted himself to the Study of good Literature at *Caerleon*; and became an Excellent Poet and Mathematician, in the Studies whereof in his younger years he entirely imploy'd himself; but afterwards he had the Character of a man excellently vers'd in *Christian Philosophy*; for the preservation of his Integrity and Chastity, he is said, *To have forsaken his Country, and undertaken a long Pilgrimage*; The *Britains* instructed by *Germanus*, accounting Pilgrimages, especially to *Rome*, amongst the works of Piety: This Holy man might likewise absent himself from his Country, in regard the Enormous Vices then and there reigning, could not but afflict his Righteous Soul, and give him cause to fear the Miseries soon ensuing, and desire a Happy opportunity of imploring the Divine assistance, for the relief of his afflicted Country. Yet he wanted not Detractors, who charg'd him with Levity and Vanity, or worse; so as he was forc'd to declare by writing, *That he undertook those Travels for the Love of God, his own Soul, and his Distressed Country*. He directed this his Defence especially to St. *Leo* the first Pope of that Name, as the common Father of all Christians: There is also extant a Learn'd and Elegant Epistle of his written on this occasion.

He had heard that a certain Priest by the Devils suggestion had violated a Consecrated Virgin, for which he was cast out of the Church without hope of being restor'd: The Holy man was deeply afflicted both for the Enormity of the Crime, and Severity of the Punishment; whereupon he wrote the said Epistle, replenish'd as well with Divine Learning as Compassionate Charity: This Epistle he gave to a Priest call'd *Januarius*; him he intreats and strongly Evinces for the Restitution of the Offender, shewing, *That in the most fruitful Field of Gods Church, there grew Herbs Medicinal to every Wound*: Then addressing his Speech to the Guilty Priest, *He powerfully exhorts him to Pennance in an inclosed Monastery, there to expiate his Crime by Fasting and Prayer, and to beg the Intercession of the Saints on his behalf; and fearing least he should accumulate his sin by joyning Marriage to his Incest*; He terrifies him, by shewing, *The abominable Excess of Marrying one, who was Espoused and Consecrated to our Lord, when she took the Vail of her Religious Profession*: By which, as in a Mirrour, the state of Ecclesiastical Discipline, in those times, and the inviolableness of Celibacy and Religious Vows, may be seen. He liv'd to a very Old Age, dying in the year 460. or as some say, long after that.

In these times the *Vandals* by their Incurfions and numerous Armies grievously oppress'd the *Roman* Empire; and upon this opportunity the *Scots* and *Picts* broke their limits, and wasted the Provinces of *Britain*, which had been subject to the *Romans*, this happ'ned in the 8th. year of *Vortigern's* Reign. The next year they continu'd their Invasion with such extream violence, that after much Blood-shed, the *Britains* softn'd with *Luxury*, address'd their humble and Passionate Petition to the *Romans*; In these lamentable Expressions recorded by *Gildas*. *To Ætius third time Consul: The Groans of the Britains; Our Barbarous Enemies drive us to the Sea, the Sea beats us back upon our Barbarous Enemies: Between these two, we are expos'd either to be Slain by the Sword, or Drown'd; to avoid both, we find no remedy*. These Letters avail'd nothing, the *Romans* had enough to do to secure their own Empire, so as the *Britains* wanting Hearts and Arms, became daily a Prey to their Enemies. With this Calamity, saith *St. Bede*, another more terrible was joyn'd, *The extremity of Famine, forcing many of them, to render themselves Slaves to their Enemies for Bread; Only a few by these miseries being taught the Wisdom to seek Aid from Heaven, retir'd into accessible Mountains and Caves; from whence they took Courage, often-times with good success to set upon their Enemies, buisy in heaping Spoils, and drive them back into their own quarters: But no sooner were they freed from their Enemies, and that the Island began to abound with Provisions, but their Luxury also abounded, accompany'd with all sorts of Vice, especially hatred of Divine Truth, and Cruelty one towards another, &c.*

The Patience of the all-good God being weary'd, by a People to be prevail'd with, neither in Prosperity nor Adversity, brought upon them Enemies far more Savage and Barbarous than either the *Picts* or *Scots*, or rather so befottled the Reprobate *Britains*, that they themselves invited new Enemies from a remote Countrey, to Consume them, the *Saxons*, *Angles* and *Jutes*, Nations of *Germany*, Terrible for their undaunted Courage and Agility, formidable even to the *Romans*, because most suddain and Violent in their Enterprizes, esteem'd the most War-like Nations among the *Germans* for strength of Body, Courage of Mind, and Patience in suffering Corporal Labours and Incommodities. Before we re-

relate these dismal Tragedies, some more special occurrences happening about the same time, and relating to Ecclesiastical Affairs, require first a dispatch.

St. Patrick, though for his particular Consolation, he had retir'd himself into the secure repose of a Monastery, was yet resolv'd, when any Emergent pressing necessity of Gods Church requir'd his Care and Presence, he would quit the Office of Mary sitting at our Lords Feet, and exchange it for that of Martha's Ministry, in attending, and providing supply to his necessities in his Members: And indeed some Disorders in his new-Founded Irish Church broke forth, which after ten years quiet repose, drew him from his Solitude: What this Disturbance was, is not known particularly, yet may it perhaps be pick'd out of some one or more of those Canons or Decrees which in a Synod, at his return into Ireland by him Assembled, were constituted: These Decrees for many Ages lay conceal'd, and negligently expos'd to Dust and Mothes, but have of late by the Industry of Sir Henry Spelman, rescued and restor'd to Light, though in several places defac'd: Some of them we shall here select, for the discovery of the Ecclesiastical Discipline practis'd in those times; It was there ordain'd, *That if any Ecclesiastical person, from the Door-keeper to the Priest, shall not for Decency wear a Tunick, and have his Hair cut after the Roman manner, or shall permit his Wife to go abroad Unvail'd, he should be separated from the Communion. That a Monk and Consecrated Virgin, shall not abide in the same Lodging, nor Travel in the same Chariot: That if a Monk shall neglect the Divine Office, or wear long Hair, he shall be Excommunicate. That the Almshouses of Excommunicate Persons or Pagans, shall not be receiv'd. That if any Christian shall be guilty of Man-slaughter, Fornication, or consulting South-sayers, he shall perform Penance for each Crime, the space of a year: And he that is guilty of Stealing, half a year, of which 20 days he shall eat Bread only, and be withall oblig'd to Restitution: That if any Christian shall believe Spirits may be presented in a Glass, he shall be Anathematiz'd, &c. That if any Consecrated Virgin shall Marry, she shall be Excommunicated, 'till she be Converted, and forsake her Adulteries; which having done, she is to perform due Penance, after which they are not to live in the same House or Town. That if any Priest shall build a Church, he must not offer Sacrifice in it, before it be Consecrated by the Bishop. That if a Clergy-man be Excommunicated, he must say his Prayers alone, and not in the same House with his Brethren; neither must he presume to Offer or Consecrate 'till he be Absolv'd: That a Bishop may not Ordain in another Bishops Diocese without his Consent, only upon Sundays he may offer Sacrifice. That a Clerk coming from Britain into Ireland without a Testimonial, be not suffer'd to Minister.*

There is no mention made of this, or any other Irish Synod in any Author, except only the Authors of St. Patrick's Life, where this general Passage may be found. *The most Holy Bishop St. Patrick, together with three other Bishops, and many Clerks, came to a Fountain call'd Debach, which flows from the side of Crochon toward the East, there to Celebrate a Synod touching Ecclesiastical Affairs, and they sate near the Fountain; when behold two Daughters of King Legaren came early in the morning, to wash in the same Fountain, as Women there usually did; and there found the Holy Synod with St. Patrick near the Fountain. The Inscription of this Synod runs thus, Thanks be given to God the Father, Son and Holy Ghost, Patricius, Auxilius and Isserninus to the Priests, Deacons and whole Clergy, Health: It is better*

better we should premonish those who are negligent, then blame things just; for Solomon saith, It is better to Reprove then to be Angry: The Tenor of our Definition begins thus, If any Captive, &c.

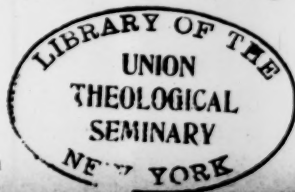
Another Holy Bishop and Disciple of *St. Patrick* is once more to be Commemorated, *St. Albens*, who when he heard that *St. Patrick* had Converted to our Lord *Engus* King of *Munster* (*Momonensium*) and was with him in the Royal City *Cassel*, came to Salute them: Now the King and *St. Patrick* joyfully receiv'd him: And the Holy man Reverently Enter-tain'd his Master *St. Patrick*, for he was very Humble. After which this King *Engus* and *St. Patrick* ordain'd, that the Arch-Episcopal See of all *Munster*, should be for ever placed in the City and Chair of *St. Albens*. The Conversion of King *Engus* was after this manner: When *St. Patrick* had Sown the Faith of Christ in *Lemster*, he Prosecuted his way to the limits of *Munster*; where the King with great Joy met him, having an earnest desire to Believe and be Baptiz'd, and with much Reverence conducted him to his Royal City *Cassel*, and having been instructed, Believ'd, and receiv'd Baptism. Three years after this, *St. Patrick* Consecrated *St. Benignus* Arch-Bishop of *Armagh*, and there quitting his Sollicitude for others, return'd into *Britain*, to his much desir'd Solitude of *Glastonbury*, where he ended his days.

His Successor *St. Benignus*, after seven years spent in Care of his Province, Thirsting after Solitude, and willing to see his Beloved Master, and desirous also to receive from him a most perfect Rule of Monastical Discipline, by the Admonition of an Angel came to *Glastonbury*; and there demanded of *St. Patrick*, *What place he should make choice of to live in Union with God alone, divided from Humane Society?* *St. Patrick's* answer was, *That he should pursue Happily his well begun purpose*, saying, *Go my beloved Brother, and take only your Staff with you; and when you shall be arriv'd at the place appointed by God for your Repose, wheresoever it be, having fix'd your Staff in the ground, you shall see it flourish, and grow Green, there know you must make your abode.* Both of them being thus comforted with mutual Discourses, *St. Benignus* accompanied only with a Youth named *Pincius*, began his Journey through Woody and Moorish places; but as soon, as he was arriv'd at an Island, where he saw a Solitary place, and which he judg'd fit for his Habitation, he presently fix'd his Staff in the ground, which without delay wonderfully grew Green, and brought forth Leaves: There therefore *St. Benignus* resolv'd to abide until Death in the Service of God alone: And for many years after the same Tree, as a witness and sign of the Blessed man's Sanctity, remain'd flourishing with Green Boughs, over his Oratory. Now though that Solitary place, separated from Worldly Conversation, was very proper for the attending God in Divine concerns; yet one Incommodity it had, that no Water was near, so that young *Pincius* was compell'd every day to fetch Water almost three Miles off: Whence it came to pass, that partly through Weariness, but principally through suggestions of wicked Spirits, he grew disheartned, which the Holy man perceiving, oft-times endeavour'd to Comfort and Encourage him. At last taking compassion of his Labours, he Prostrating himself on the ground, Humbly and Heartily besought our Lord, to open for his Servant a Spring of Water, which might sufficiently supply his Necessities: After which, admonish'd by an Angelick Vision, he gave his Staff to young *Pincius*, commanding him to go to a certain place

place, full of Reeds, and their striking the ground with his Staff, he should without doubt find water, so earnestly desir'd by them : The Child obey'd, went to the place, and in the Name of the Blessed Trinity struck the ground three times, making three Holes in it, with the end of the Staff, which he had no sooner done, but immediately a Fountain gush'd forth, from whence to this day a Brook, and that no small one is supply'd, being not only productive of Fish, but Sanative also of many Infirmities.

This Island is said to have the Name of *Ferramere* : Bishop *Usher* seems to agree that this Holy Bishop four years before his Death, came into *Britain*, and relinquish'd his Arch-Episcopal See, for his retirement as aforesaid. He is suppos'd to have ended his Life about the year of Christ 455. And 630 years after, His Sacred Body was translated to *Glastonbury* by the direction and care of *Thurston* then Abbot.

The Example of St. *Patrick* and St. *Benignus*, was imitated by many other *Irish* Saints, who, to enjoy perfect vacancy from Worldly Affairs, retir'd into *Britain*, to Consecrate themselves unto God in a Life of Austerity and Contemplation ; *Cornwall* was the Province to which they most frequently betook themselves : In so much as *Cambden* had just ground to say, *That the People of Cornwall have always born such Veneration to the Irish Saints that retir'd thither, that almost all the Towns in that Province, have been Consecrated to their Memory* : There is St. *Buriens* Dedicated to an *Irish* Religious Woman of that Name ; to the Church whereof King *Ethelstan* in the year 936. gave privilege of Sanctuary : There is the Town of St. *Jies*, so call'd from St. *Jia*, a Woman of singular Sanctity. who came thither from *Ireland* : There is St. *Colomb*, so nam'd from an *Irish* Saint *Columba* : There is St. *Merven*, St. *Erben*, St. *Eval*, St. *Wenx*, St. *Enedor*, and many other places, all which took their Names from *Irish* Saints : But one special *Irish* Saint is there Venerated, call'd St. *Piran*, by the *Irish* St. *Kiacan*, concerning whom Bishop *Usher* writes, *That he hearing that in Rome Christian Religion was most purely taught, and Faithfully practis'd, forsook Ireland and Travell'd thither, where being arriv'd, he was instructed in the Christian Faith, and Baptiz'd ; and there he remain'd 20 years, reading Divine Scriptures, and learning Ecclesiastical Rules with all diligence.* He adds further, *That at Rome he was ordain'd Bishop, and sent into Ireland 30 years before St. Patrick* : So that by some *Irish* Writers he is call'd the first born of their Saints : Howbeit in the *Roman Martyrology*, St. *Patrick* is said to be the first, who Preach'd Christ in *Ireland* ; probable it is that this Saint was one of the first 12 Bishops Consecrated by St. *Patrick* to propagate the Faith first Preach'd in *Ireland* by him, and was by his Example, as many others were, so inflam'd with Divine Love, that they forsook all Worldly things, and led an Hermetical Life ; for it is Reported that St. *Piran*, calling his Disciples together, and other People, told them, *It was the Divine Will that he should forsake Ireland, and go into Cornwall, there to expect the end of his days* ; And having thus dismiss'd them, he sail'd into *Cornwall*, where he built a Mansion for himself ; and after many Miracles which God had there wrought by him, an Infirmity of Body seiz'd upon him, of which Languishing, he call'd his Brethren together, whom he Copiously instructed in the concerns of Gods Kingdom, and commanded his Grave to be made ready ; which done, he went down into it, and there render'd up his Soul to God, which, with great Glory was receiv'd into Heaven. His Sacred Body Reposes in *Cornwall* towards the



the Northern Sea, 15 Miles from Padstow or Petrockstow, and 25 Miles from Mousehole; *Cambden* mentions a Chappel Dedicated to St. *Piran*, seated in a Sandy place, He was (saith he) a Holy man, which came from Ireland; and if we may believe the Legend, fed ten Irish Kings and their Armies, with his three Coves, rais'd to Life dead Men and dead Pigs, and in that place divested himself of his Mortality.

During the Reign of the Infamous King *Vortigern*, when the *Britains* were so Effeminated with Vice; that being unable to resist the Tyranny of their Neighbours, they call'd in from a remote Country more Cruel Tyrants: God to blot out the shame and Cowardice of the former Armies, rais'd another *British* Army of Virgins, conducted by a Royal and Saintly Virgin St. *Ursula*. Some assign this story to former times, but for many very considerable reasons, it will suit with no other times then we are now upon, viz. When *Attila* King of the *Huns*, truly Sir-nam'd Gods scourge, wasted *Italy* and the *Western* Regions, with *Germany* and *Gaul*, burning the City of *Metz*, Massacring Priests before the Holy Altars; insomuch as we read, That the Holy Bishop St. *Lupus* was led Captive by *Attila* from *Troyes* to the *Rhine*. Now whereas in the Gifts of these Holy Virgins, mention is made of the Tyrant *Maximus*; it cannot be intended of that *Maximus* who slew the Emperour *Gratian*, but of a younger *Maximus*, descended perhaps from the stock of the former, and who also invaded the Empire, after the death of *Valentinian*.

And indeed if we consider the then present state of *Britain*, the Martyrdom of these Virgins cannot so properly be ascrib'd to any other times then to this, when the poor *Britains* were distress'd on every side, as well by their Revolted Friends the *Saxons*, as by their Enemies the *Scots* and *Picts*: It was then but lately that *Vortigern* had call'd in the former against the latter, and *Hengist* with his Brother *Horla* at first Fought successfully against them: But soon after those Valiant Captains despising their Friends for their Vices and Cowardice, they wrought upon the Luxury of *Vortigern*, seeking to entrap him with the Beautiful *Rowena*, Daughter of the Deceitful *Hengist*. *Vortigern* thus ensnar'd, bought *Rowena* at no less price than the whole Province of *Kent*.

Then the *Saxons* begin to pick a quarrel with their Benefactors, and making Peace with the *Picts* and *Scots*, turn their Arms against the poor *Britains*, threatening to lay the whole Island waste; which Threats they soon Executed with all Inhumanity, and in a dismall manner, took revenge of all the Crimes committed by the *Britains* against God and his Religion, by them profess'd: During these Miseries and Troubles, a world of *Britains* of both Sexes, forsook their Country, forsaken by God, and fled into strange Regions, whilst others submitted to perpetual slavery under the *Saxons*. *Gildas* expresseth this Calamity thus, saying, That very many passed over Sea, with grievous Howling and Lamentation; and in their Voyage, joyntly with Mournful Voices, repeated these Words of the Psalmist, Thou hast, O Lord, given us up as Sheep to be devour'd, and hast dispers'd us among the Nations: This Complaint suits best with the weaker Sex, especially those Virgin Martyrs whose Relicks were dispers'd among all the Nations of *Christendom*: Having thus settled the time of their Martyrdom; Without all Controversy they were all *Britains*, though some Writers, would have them to be *Irish*, without any solid reason.

The constant opinion is, that they were no less in number then 11000. This appears by the Hymn used in the Church of *Colen*, for the Celebration of their memory: The cause why so many Virgins departed into Foreign parts, is thus related by *Trihemius*, though he erre in point of time.

The number of Soldiers (saith he) *which under their Captain Conanus, went out of Britain into Armorica, was 30000 Fighting-men, and 100000 Plebeians to Till the ground; of these many were unmarried: Now Conanus and his Company being Christians, would not take Wives of the Idolatrous Pagans: At that time there was a Prince in that part of Britain which is opposite to Armorica, nam'd Dionatus a prudent man, who succeeded his Brother Caradoc in that Principality. He had a Daughter nam'd Ursula, the most Beautiful amongst all the Virgins of Britain, and with all very Devout to our Lord.*

Conanus the ninth Prince of Armorica sent Letters to this Dionatus Prince of Cornwall, entreating him to send her for his Wife, and with her a certain number of Virgins, to be Espous'd to his Soldiers according to their qualities. Dionatus at this request of Conanus, gather'd out of all the Provinces of Britain 11000 Maids of Noble Blood, and of Inferior sort 60000 Women, partly Maids, and partly such as had been Married; all these he commanded to be Transported for the purpose aforesaid: These are said to be order'd, and distributed into Ranks under several Leaders.

Of the 11000 Virgins, St. Ursula was Queen, and Captain-General, over the whole Army; to her were joyn'd four other Virgins, who had also a General command; their Names were Pinnosa, Cordula, Eleutheria and Florentia: Under these were appointed eleven others, each of which was to govern a 1000.

This story hath been so corrupted with Prodigious Fictions, that the very Truth of it would have been question'd, if not lost, had not Revelation and extraordinary Providence rescu'd and preserv'd it. True it is, that neither *Gildas* or *Bede* make any express mention of this Story, the first aiming chiefly to inveigh against the Vices of the *Britains*; the latter, to relate the Affairs of the *Saxons*; yet both of them give us some intimations of this matter, and *St. Bede* twice expressly mentions the Celebration of the memory of these 11000 Virgin Martyrs, suffering for their Faith and Chastity at *Colen*. The plain and simple Narration of their Gests is this.

In the year of our Lord 453. *St. Ursula* and her fore-mention'd Companions for the purposes before rehears'd, sail'd out of their Port in *Britain* toward *Armorica*; but were so driven, and disturb'd in their course, by contrary Winds and Tempests, that they were forc'd to shelter themselves at the entrance of the *Rhene* into the Sea: At this time infinite numbers of *Hunns*, *Gepids* and *Russians*, and other Barbarous Nations of the *North*, by Land and Sea vex'd both *Germany* and *Gaul*. By Gods special Providence, who intended to match these Holy Virgins to a Spouse incomparably better than their parents had design'd for them; in the same station where they took Harbour, a great Navy of those Savage Pyrats lay floating, so that there was no possibility to escape them: The poor Virgins are soon seiz'd on by those Pyrats, who were mingled with many of the old Enemies of *Britain*, the *Picts*; for the chief Captains of this Fleet were *Gannus* a *Hun*, and *Melga* a *Pict*. Being thus become Captives, they were in Boats convey'd up the *Rhene* as far as *Colen*; when they were arriv'd there, and

encompass'd with innumerable multitudes of Savages, hating Christian Religion, and Brutish in their Sensual Lusts, both the Faith and Chastity of these Holy Virgins were at once assaulted; so as no means either by Allurements or Threats were left un-attempted to expugn their Chaste Breasts. In this extremity *St. Ursula* with flaming words, exhorts her Companions, to contemn Death, and to Sacrifice their Chaste Souls and Bodies to their Caelestial Bride groom, and willingly to follow him who call'd them to receive Eternal Crowns of Glory. She tells them, *Though their Enemies be never so many, strange, and Cruel, yet they should be unconquerable; unless they would willingly yield up the Victory*: With these Exhortations the minds of these Holy Virgins became so full of Courage, that they think their Executioners delay their Death too long; insomuch, as amongst so vast a multitude of tender Maids, not one single person was found, which either out of Hope or Fear, yielded to the Wills of the Barbarous Soldiers.

They all willingly offer their Necks and Breasts to the Enemies Swords, which with unheard of Cruelty were Imploy'd to exterminate from the Earth so many immaculate Souls, who by a Miraculous care of Almighty God, would not suffer any Violation in their Bodies: Only one there was among them, who though she would not yield, yet through a Natural fear of Death, sought by hiding her self to avoid it: Her Name was *Cordula*; yet she the next morning came to the place where her Companions Bodies lay Massacred, and condemning her former Cowardlinefs, willingly offer'd her self to her Persecutors, professing publickly her Faith and Chastity; so as though she came late to receive her Crown, yet her Courage seem'd now greater, in that she oppos'd her self single, to an innumerable multitude of Savage Enemies.

Her memory is thus particularly Celebrated in the *Roman Martyrology*, the day following the Martyrdom of *St. Ursula* and the rest; such a Sacrifice as this had never before, nor hath since been offer'd to God by his Church. We read of *St. Agnes, St. Katharine and St. Lucia*, with a few other Miraculous examples of Courage and Chastity in tender Virgins; but they were single persons, neither is it unusual with God, to shew the Power of his Grace, in some particular Favourite of his, to exalt the Faith, and confound Unbelievers: There have likewise been recorded Illustrious Examples of multitudes of men, who have freely without resistance suffer'd Martyrdom, as the *Thebæan Legion*, &c. But such Courage in men, especially in Soldiers, who daily look death in the face, is not very extraordinary: Whereas here we find, a far more numerous Army, consisting of Young Timorous, tender Virgins, offering themselves to innumerable Swords; not one single Soul yields to the Flatteries or fury of their Enemies, one only delays her Suffering, the space of one single night; and then animated as it were, with the united Spirits of all her Companions, next day sollicit the fury of innumerable Enemies, against her self alone, and joyfully triumphing over the rage of Men, and Hell, is joyfully receiv'd amongst her Companions.

The fame of these Virgins Courage, was no sooner spread abroad in the World, but all Countries and Churches became suitors to be Enrich'd with a portion of their Sacred Relicks, which have been since dispers'd through *Germany, Gaul, Italy, Britain, yea Asia, Africk*, and of late *India* it self, to the fulfilling of *St. Ursula's* Canticle. *Thou, O God, hast given us as Sheep to be devour'd, and hast dispers'd us among the Nations.* Not above ten years after this Glorious Martyrdom, about the year of Grace 463.

Solinus

Solinus Arch-Bishop of *Colen*, in Reverence to the memory of the Holy Virgins, enclos'd with Walls the Sacred place of their Martyrdom, in which was Erected a Church Consecrated to their Chief Captain *St. Ursula*, which remains to this day; by the access of which place, the City of *Colen* was much enlarg'd: He took out of the ground, as carefully as he could their Sacred Bones, which he again Reverently bury'd in Chests Hewn out of stone: Neither did *Britain* long delay to testify her Veneration of those her Blessed Children, for *Cambden* treating of *Maidenhead*, hath this Observation, *The Thames* (saith he) *winds back to a little Town formerly call'd Southlington, afterward Maiden-head, from the Superstitious Reverence there given to the Head, of I know not what Holy Virgin; one of the 11000. British Martyrs, which under the conduct of St. Ursula, returning from Rome into their Country were Martyr'd by Attila, called the scourge of God, near Colen in Germany.*

I shall only here set down the Names of such of these Virgins, as have escap'd Oblivion, and adjoyn the Churches where many of them are Venerated, in regard their Holy Relicks there repose: *St. Ursula* divided her Innocent Army into several Squadrons; first she gave a general Authority over all under her, to these Virgins *St. Cordula*, *St. Eleutheria*, *St. Florentia* and *St. Pinnofa*; next she assign'd the Care and Inspection to each of these, viz. *St. Benedic'ta*, *St. Benigna*, *St. Carpophora*, *St. Celindes*, *St. Clementia*, *St. Columba*, *St. Lata*, *St. Lucia*, *St. Odilia*, *St. Sapientia*, and *St. Sybilla*; other particular Virgins Names are recorded, *St. Agnes*, *St. Antonina*, *St. Arcaphila*, *St. Babraria*, *St. Baldina*, *St. Candida*, *St. Caradumea*, *St. Christina*, *St. Columbina*, *St. Corona*, *St. Cunera*, *St. Deodata*, *St. Flora*, *St. Florina*, *St. Florentina*, *St. Gratia*, *St. Honorata*, *St. Honoria*, *St. Hostia*, *St. Languida*, *St. Margarita*, *St. Margaria*, *St. Oliva*, *St. Pampheta*, *St. Pamefrides*, *St. Pavia*, *St. Paulina*, *St. Pharanina*, *St. Pisona*, *St. Sambaria*, *St. Sancta*, *St. Semibaria*, *St. Terentia* and *St. Valeria*. The Body of *St. Ursula* is still preserv'd at *Colen*, but her Head was translated to *Paris*, where the Illustrious Colledge of *Sorbon* acknowledge her their Patroness: At *St. Denis* in *France* there is a Commemoration of *Pamefredis*, *Secunda*, *Gemibaria*, *Florina* and *Valeria*, whose Relicks Repose there: At *Huy* in *Germany* is Celebrated the Translation of *St. Odilia*, famous for frequent Miracles: The Monastery of *Marcian* in *Flanders*, possesses some part of the Body of *St. Cordula*: The Monastery of *Good-hope*, belonging to the *Premonstratenses*, enjoys the Relicks of *St. Terentia*, *St. Marguarita*, *St. Baldina*, *St. Sambaria* and *St. Margaria*, Translated thither when *Reinaldus* was Arch-Bishop of *Colen*: The Monastery of *St. Martin* in *Tourney* Glories in the Bodies of *St. Honorata* and *Florina*, and some part of the Relicks of *St. Ursula*: The Monastery of *St. Amand* in *Pabula*, preserves the Bodies of three of those Virgins, whose Names are unknown: At *Andain* in *Arduenna*, repose the Bodies of *St. Grata*, *St. Hostia* and *St. Arcaphila*: An Hospital in *Tourney* possesses *St. Languida*; at *Arras*, the Bodies of *St. Beata* and *St. Sancta* are said to repose in the Cathedral Church; four of these Holy Virgins are Celebrated in the Monastery of *St. Bertini* in *St. Aumar*: At the Church of *St. Salvus*, the Relicks of *St. Pavia* and *St. Caradumea* are Venerated: The *Norbertines* at *Vicorne* possess the Bodies of *St. Corona*, *St. Pharanina*, *St. Babcaria*, *St. Margarita*, and another of the same Name *St. Benedic'ta*, *St. Cordula*, *St. Sambaria*, *St. Deodata*, *St. Pampheta*, *St. Christiana*: The Canons of *Tongres* Venerate the Heads of *St.*

Pannofa and *St. Oliva*: The Nuns of *Mays* Venerate the Relicks of *St. Paulina*, *St. Florentina*, and Eight other of the said Holy Virgins: In the Town of *Rheune*, in the Diocess of *Utrecht*, is Celebrated the memory of *St. Cunera*, who it is said, was a while conceal'd by a certain Noble Matron, but being discover'd had her neck broken: But the *Belgick* Writers say, *She was by a Noble-man in Compassion taken from the rest, and convey'd to his House, where his Lady stir'd up with Jealousy, Murdered her, and hid her Body in the Stable; into which the Lords Horses at his return, would by no means enter, by reason whereof the Murder was discover'd*: The Nuns of *St. Belian* Honour the Body of *St. Honoria*, Tranlated thither long since: At *Pobletum* in *Catalonia* rests the Body of *St. Columbina*: And at *Dertosa* are Venerated the Relicks of *St. Candida*: In all the Religious Houses of the *Jesuits* throughout all *Portugal*, some part of the Bodies of these Virgin Martyrs are Reverently repos'd; and the Feast of *St. Ursula* after a particular manner Solemniz'd over all that Kingdom.

Lastly A Father of the same Society nam'd *F. Gomez*, carried with him into the *East-Indies* the Head of one of those Virgins, by whose Intercession the Ship and Passengers escap'd from, otherwise unavoidable dangers.

To conclude this Story, with the observation of a Learned Writer upon it, *How great a measure of Christian Fortitude (saith he) hath been implanted in the Hearts of the Women of that Northern Island, since the time that St. Eleutherius Bishop of Rome sent into Britain St. Fugatius and St. Damianus; may be evidently seen by this one Example: For, from all Antiquity of the Church through the whole World, cannot be produced an example, equalling the Virtue and Courage of these Holy Virgin-Martyrs.*

The purpose of Almighty God began now to appear to root out the In-correctible *Britains*, and in their room plant the *Saxons*, who were at first more numerous than their Companions, either the *Jutes* or the *Angli*; and from them, having prevail'd, this Country was call'd *Saxonia transmarina*, though after it took its denomination from the *Angli*, who became numerous and Powerful: The *Saxons* were a Nation deriv'd from the *Saca*, a Powerful People of *Asia*, who disburthening themselves by sending Colonies abroad, settled in the Coasts of *Germany* toward the *Northern Sea*, from the *Rhene* as far as *Denmark*, so as their Territories were Antiently much larger than the Dutchy of *Saxony*: The *Angli* came out of a Region call'd *Anglia*, situate between the *Saxons* and the *Jutes*; their Capital City in the *Saxon* Tongue, is call'd *Sleswick*, and by the *Danes* *Haitby*; from these the greatest part of *Britain* is call'd *England*: From these also came their prime Captains, *Hengist* and *Horsa*, and in truth the precise Seat of our Progenitors the *Angli*, is a small Province in *Denmark*, at this time call'd *Angel*: The *Jutes* or *Goots* were Antiently seated on the *Northern* Coast of the *Cimbrian Chersonesus*, call'd by the *Danes* to this day *Jutland*: They were probably deriv'd from the *Gutti*, placed by *Ptolomy* in *Scandia*, and their seat is still call'd *Gothland*; yet are they not the same *Goths* or *Getes*, who, with their Victories heretofore measur'd all *Europe*; for their Habitation was near the *Euxine Sea*: In what particular Provinces of *Britain* these *Jutes* seated themselves, it doth not appear, nor is there any mention of any Principality they had in this Island, as the *Saxons* and *Angli* had, to whom the *Jutes* were rather to be accounted Accessaries in mingled Companies; though some think, they possess'd themselves of the Kingdom of the *South Saxons* and the *Isle of Wight*.

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They are all generally comprehended under the Title of *Saxons*, and are describ'd to be of the most Robustious Bodies, and most Agile of all the *Germans*: *Witchindus* the Monk, treating of them, saith, *The Franks wonder'd to see such men of Tall Stature, Invincible Courage, of unwonted Habits, wearing their long Hair spread over their Shoulders and Arms; but especially they admir'd their undaunted Courage*: They wore short Coats, and were Arm'd with long Lances, and their Posture was to lean upon their Shields, having great Daggers behind upon their Reins. Impatient were they of any Scorn or Dishonour; insomuch, as when *Symmachus* being Consul at *Rome*, had prepar'd great numbers of them to Fight as *Gladiators* for the Entertainment of the People, the night before they were to be brought upon the Theater, 24 of them without any Ropes strangled themselves.

Their principal Exercise and Skill was in Piracy, in small Flat-bottom'd Boats, so nimble and manageable, that with them they vex'd the Coasts of *Gaul*, *Spain* and *Britain*; so as the *Romans* were oblig'd all along the Coasts to appoint Souldiers and Officers, for their Guards, who were call'd, *Counts of the Saxon Coasts*.

Their Religion is thus describ'd, *viz.* That in a Temple of theirs, call'd in their Language *Ubsola*, adorn'd with Gold throughout, the People Adore the Statues of three Gods; the most Powerful, they call *Thor*, who is placed in the midst, and on each side are set the Statues of *Woden* and *Fricca*: *Thor* they conceiv'd to preside in the Air, to send Thunders, Lightnings, Showers and Serene Seasons, and to govern the Fruits of the Earth. *Woden* signifies Valiant, he disposes of Wars, and administers Courage to them against their Enemies; *Fricca* bestows Peace and Pleasure on men; to her Statue is adjoyn'd a huge *Priapus*. *Woden* they Carv'd in Arms, as the *Romans* did *Mars*; and *Thor* with a Scepter, answering *Jupiter*: From these three Deities they nam'd three days of the Week; from *Woden*, whom some interpret to be *Mercury*, *Wednesday* took its Appellation; from *Thor*, *Thursday*, from *Fricca* or *Frea*, suppos'd to be the Wife of *Woden*, *Friday*; *Tuesday* had its Name from *Tuisco*, Founder of the *German* Nation, who thence are Nam'd *Tuutsch* or *Dutch*: The Month of *April* they usually call'd *Easter* Month, the Solemnity of our Lords Resurrection, usually falling on that Month: To *Woden* they usually offer'd Humane Sacrifices chosen from their Captives.

Yet among all these Abominations, those Antient *Saxons* had some qualities very commendable, especially their Chastity; *Tacitus* hath observ'd, *That their Marriages were severe, and such Christ exactly observ'd amongst them; that they were almost the only Barbarians, who contented themselves with single Wives, their Wives are confin'd to their Houses, kept from the sight of impure Spectacles, and provocations of Intemperate Feasts*: *Salvian* also hath Honour'd the *Saxons* for their Chastity, though he blames them for their Cruelty. And after that time *St. Boniface* writes thus of them, *That in old Saxony, where was no knowledge of Christ; if either a Maid or Wife be guilty of Adultery, they force her to strangle her self, and then burn her Body; or else, after they have cut off her Garment to the Waste, the Chaste Matrons whip her out of their Confines; and there fresh Women meet her with Whips, or prick her with Knives; and thus they use her till they have kill'd her.*

Upon this Foundation of Chastity the *Saxon* Churches amongst us continu'd stable for many Ages: Hence were deriv'd so many numberless swarms of Virgins, and Religious men, despising all Carnal Temptations and

and Pleasures: In no Nation or Church such frequent Examples have been afforded of Princes; willingly and by Vow abstaining from Lawful and Matrimonial Pleasures; of Virgins willingly exposing their Lives to preserve their Purity; yea Disfiguring themselves, for their appearing Odious to those who otherwise would have violated their Chastities: But now alas Chastity is not so much esteem'd.

It will not here be amiss to take a view of the *Britains* of that Age, that we may see, God did not forsake them, till they had fill'd up the measure of their sins by all manner of Impieties: A more convincing witness whereof cannot be found then their own *British* Historian *Gildas*, who seems to have his Pen directed by God, on purpose to write, like another *Jeremias*, the heavy Judgments inflicted on his Country; and the more heavy Crimes, from Heaven exacting those Judgements: The whole Nation generally, is by him acknowledg'd guilty of all manner of Vices, joyn'd with extream Ingratitude to God; for whereas after the IncurSIONS of the *Picts* and *Scots* there ensued such wonderful Plenty of all things, as no former Age coul parallel; the *Britains* turn'd this into wantonness, abounding more then ever, in all manner of Uncleannefs and Luxury; which Filthiness was accompanied with hatred of the Truth; so that if any one in Conversation, shew'd any sign of a Christian Life, the general hatred of the *Britains* soon pursu'd him: From this contempt of Divine Benignity, God sought reclaim them, by his scourges of Pestilence and Famine, by which such multitudes perish'd, that the Living were not able to bury the Dead. *Princes* (saith *Gildas*) were Anointed, but not by our Lord, for those were made choice of to reign, who were most Eminent for their Cruelty, and presently after Murder'd by their Anointers, and others more Ferce and Savage were Elected.

By the way we may hence perceive, that in those Antient times, the Solemn Ceremony of Anointing Kings was in use: This is also confirm'd by St. Gregory, who declares, *That in his time, what Prince soever was rais'd to the height of Royal Dignity, receiv'd the Sacrament of Unction.* The manner how this Unction was administred, is still extant in the Book call'd *Ordo Romanus*: *Selden* indeed will needs have this passage in *Gildas* to be taken Metaphorically, contrary to the constant succeeding Practice among the Saxons: To shew what little hopes our Historian had of any amendment amongst the *Britains*; he further chargeth the Ecclesiasticks of those times, who should have been Correctors of others, to have been yet more corrupt than the Laity: For, (saith he) *those Enormous sins were not only committed by Secular men, but by Gods own flock and the Pastors thereof*: Those who ought to have been Examples of Piety to the People, were most of them, dissolv'd with Wine, and all manner of Excess: Animosities, Contentions, Envy against one another, tore them into Factions; Insomuch, as *Gildas* Compil'd a particular Treatise, call'd, *The Correction of the Clergy*, which he begins thus, *Britain has Priests, but many of them Impudent; It has Clergy-men, but great numbers of them Covetous Oppressors, Deceitful Pastors, or rather Wolves to destroy the Souls of their flock, having no regard to the Spiritual good of their People; but only seeking to fill their own Bellies: They possess the Houses of the Church for Lucre's sake only: If they teach the People, they render that Instruction fruitless, by their ill Example: They seldom Sacrifice, and more seldom approach the Altars with Pure Hearts, &c.* He further chargeth the Clergy with *Simony, Purchasing Livings and Bishopricks with Money, of the then Ruling Tyrants, &c.* Hence

Hence we may plainly perceive, why the Nation was deliver'd over to the Sword; and the Barbarous Nations which came for its Punishment, were for their reward call'd to embrace the Christian Faith: Neither was *Britain* alone thus punish'd, but all the Provinces of *Europe*, were made Desolate by innumerable Armies of Barbarous People from the *North*; and the Church of God so afflicted, as if our Lord had cast off all care of his flock: But if we consider consequents, we shall find that the Catholick Church, thereby receiv'd a great increase both in the number of Professors, and the Zeal of their Profession; for though those Barbarous Nations for a while Persecuted the Church, yet e're long our Lord subdued their Minds, and those strong Natural Passions of theirs were employ'd in advancing Gods Church; insomuch, as the Apostles time and Primitive Age could scarce afford such Heroical Examples of Christian Zeal, Magnanimity and Contempt of the World, as those Barbarous People once Converted did: So Healthful is the Severity of God towards his People.

Many Historians accuse the Cowardly Sloth of King *Vortigern*, as if he weary of the Troubles of War, chose rather with his Money to Hire Stipendiary Strangers, than to train up his own Subjects to resist his Enemies; and therefore invited the Saxons to Fight for the Britains: But as *Beda* saith, *This was done by the common advice of the Nation*; For a meeting was assembled, wherein it was thought best by all, as well as by the King, to demand Aide of the Saxons: Which resolution, doubtless was order'd by Divine Providence, to punish the Impious Britains, as the event declares; for *Gildas* reflecting on the madness of this Consultation, thus exclaims, *O the profound Blindness of the Britains minds! O the Stupidity of their Senses! These Saxons at whose Names they trembled, when they were absent, are now by the foolish Princes, invited to live in their own Houses, so senseless was their Council*: How senseless soever it was, Ambassadors were sent into Germany, men of the highest repute, and such as might most worthily represent their Country: *Witchindus* thus describes the order of this Embassy. *Fame* (saith he) *loudly proclaiming the Prosperous Victories of the Saxons, the Britains sent Messengers to them to beg their assistance, who did it in these words, viz. O Noble Saxons, our miserable Country-men the Britains, wearied and even consum'd with the frequent Incur-sions of their Enemies; having heard of your glorious Victories, have sent us humbly to implore your Aide; in recompense whereof, they offer to you a Province Spacious and Abounding with all things: We have hitherto liv'd Happily under the Protection of the Romans; after them, we know no Nation better than your selves, to whom we may have recourse; we therefore desire to shelter our selves under the Wings of your Courage, &c.* It may be doubted whether this Oration were deliver'd in so submissive a stile, for they were sent to hire the Saxons with a large Stipend, not to yield up the Country to them. However, sure it is, the Saxons in their Answer, assur'd the Britains, *They would be Faithful Friends to them, ready always to assist them in their Necessities, and to do them all Offices of Kindness.* With which Answer the Ambassadors return'd home well satisfied, and were joyfully receiv'd by their Country-men: This satisfactory Message was return'd in the year of our Lord 448. and the year following an Army of Saxons under their chief Conductors *Hengist* and *Horsa*, landed in Britain; whose coming *Gildas* in his Angry stile thus describes, mingling with it a Prophecy among the Saxons, relating to it: *Then* (saith he) *a drove of Whelpes rushing out of*
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the Barbarous *Lyoneses*, came hither in three Ships with full sails, and an ominous Course; encourag'd by a Prophecy certainly believed among them, that for the space of 300 years, they should Possess the Country; toward which they directed the Prow of their Ships, and that in half of that time, they should often lay it waste: They first fast'ned their terrible Nails, by order of the unhappy Tyrant *Vortigern*, on the Eastern part of the Island, with a pretence to defend, but with an intent to subdue the Country: There may be some shadow of Truth in this Prophecy, for the *Saxons* for 300 years may be said to be Possessors of the Island, under the Title of *Saxony* beyond the Sea.

After the *Angli* gave their own Name to it: Besides, after 150 years, by the coming of *St. Augustine*, they became *Christians*; and of Masters of the Country, became more Gentle and Civil Inhabitants thereof: They first possess'd themselves of the Isle of *Thanet* in *Kent*, and there first landed at a place call'd *Wipped-fleet*, from *Wipped* a *Saxon* Commander there, after slain: They being thus landed, about the year of our Lord 450. the *Scots* and *Picts* invaded *Britain* with a mighty Army, waiting the Provinces as they came along: *Vortigern* gathers his Soldiers and Auxiliary *Saxons* together, and march'd beyond the River *Humber*; when they came to a Battle, the *Britains* had little need to Fight, for the *Saxons* Combated with such Courage, that the Enemies, formerly accusom'd to Victory, soon turn'd their backs, and fled: *Vortigern* therefore having by their Valour obtain'd the Victory, increas'd his Liberality to them, and gave to *Hengist* their Captain great Possessions in *Lyndsey*, part of *Lincolnshire*, sufficient to maintain him and his Soldiers. *Huntingdon* will needs have this Battle at *Stanford* in the Southern parts of the same Shire; adding, That the *Picts* and *Scots* had march'd so far without opposition; and that they were only Arm'd, and Fought with Darts and Lances; but the *Saxons* with Battle-Axes and long Swords, whose force and weight their Enemies not being able to sustain, were soon put to flight.

Now as touching the Land thus given to *Hengist*, *Cambden* gives us this Relation out of our Annals: *Hengist* having subdu'd the *Picts*, besides large Possessions conferr'd on him in other places, requested *Vortigern* to bestow upon him in that Province, so much ground as he could encompass with an Oxes-Hide, which being obtain'd, he cut it into Thongs extreamly Thinn, and with it encompass'd a great Territory, in the midst of which he built a Castle; which by the Name perpetuates the memory thereof; for it is call'd *Thong-Castle*: As *Carthage* for many Ages remain'd a witness of *Dido's* Fraud; for by the same flight she obtain'd the Seat where she built that City; so does this Castle, still offer to our memories the Simplicity of the *Britains*, and Craft of the *Saxons*; such a gift could not satisfy the Ambition of *Hengist*, whose aim was to be Master of the whole Island. The subtle man therefore presuming of the Kings Friendship and easiness, thus address'd to him, My Lord the King, you see how your Enemies disquiet you on all sides; if you please, therefore we will send into our Country, for the increase of our numbers with new Recruits. The King commanded him to do so without delay, that he might be freed from the fear of his Enemies: *Hengist* sends Messengers accordingly, who quickly return'd with 18 Ships laden with Soldiers; and not with Soldiers only, but with a fair Lady, the Daughter of *Hengist*, whose Beauty and Flatteries so bewitch'd the King, that to please her, he betray'd both his Faith and Kingdom. *Malmsburiensis* reports this

Romana

Rowena the Daughter of *Hengist*, To be for Beauty the Miracle of Nature, admir'd by all that look'd on her.

Hengist commands a Magnificent Feast to be provided for the Entertainment of his newly arriv'd Soldiers, to which the King is Invited: He appoints his Daughter to perform the Office of Cup-bearer to the King, that he might surfeit his Eyes with her Beauty. The design took effect, for the King being a Slave to Beauty, was presently wounded with the Gracefulness of the Maids looks, and the Elegancy of her Gestures nourishing in his mind a hope to enjoy her: Without delay he demands her for his Wife. The Crafty Father pretends such a Marriage would be too mean for so great a Prince, but with great importunity, yields his unwilling willing consent; to reward which, and for a Dowry to his Daughter, the King gives him the whole Province of *Kent*, some writers say, *This Feast and Marriage were Celebrated at Thong-Castle, where Rowena was instructed by her Father to Drink a Health to Vortigern after the German manner*: However, certain it is, that besides the infinite Damage to the Kingdom by Alienating so considerable a Member as *Kent*, so convenient for the harbouring of new Forces: this Marriage was in a high degree Pernicious, because the King had another Wife, and for that being a *Christian*, he had joyn'd himself to a *Pagan* Idolatrefs.

Presently after this unhappy Marriage, the Voyage and Martyrdom of *St. Ursula* and her Companions happ'ned, whose Heroical Constancy, might help to wipe out that stain, which the Lust of this King had cast upon the Nation: *Hengist* having thus Prostituted his Daughter to the King, who Prostituted his Country to *Hengist*; the *Saxons* began to swell with ambitious Thoughts, and knowing the Nation generally dis-approv'd the Kings Marriage, and cooled in Affection and Duty to him, began to pick quarrels with him, and contemn'd him for his Vices: They therefore sought occasions of War against the *Britains*, whom God had ordain'd to be punish'd for their Crimes; so that *Hengist* boldly requir'd of his Son-in-Law the King, a more Plentiful supply of Provisions, otherwise he would renounce the League between them, and lay waste the whole Island; which Threats were presently attended with dismall Effects: For the *Saxons* entring a League with the *Picts*, gather'd an innumerable Army, which, without resistance, spoil'd the whole Country.

Thus a flame kindled by the hands of these *Pagans*, prov'd a just revenge of the Crimes of this Nation; which Crimes were the less Pardonable, because committed by those who profess'd themselves the People of the True God: No wonder was it, that the *Saxons* met with so little resistance, seeing the Kings Marriage with an Infidel Lady, his Divorce from his Lawful Queen, and the delivering up so considerable a part of his Kingdom to Strangers, had rais'd high Discontents against him among his Subjects: However, by common consent, they besought him to take Pity on his Country, ready to Perish, at least not to neglect his Faith and the Church of God, in danger to be destroy'd by Heathen Miscreants; which if it should happen by his default, and that the Diabolical Worship of Idols should prevail against Gods true Religion, it would be punish'd, by his own and his Peoples Eternal Misery.

The Bishops and Clergy repeated these Admonitions to him, but all in vain: wherefore, *Vortigern* became deserted of all his Subjects, and the Nobility by unanimous consent, rais'd into his Throne his Son *Vortimer*.

No writers affirm that *Vortigern* was Depos'd, but Deserted by his Subjects, as a Prince given up to his Pleasures, and therefore incapable to resist the Ambitious Designs of *Hengist*; against whom the whole Nation was resolv'd to joyn all their Forces to expel him out of the Kingdom. *Vortimer* was an earnest Incendiary of the War against these Saxons, being resolv'd to endure their Boldness and Ambition no longer: And for this reason most of the Britains follow'd him; not that the Nobles depriv'd *Vortigern* of his Royal Authority, or Created *Vortimer* King; as a late Calvinistical Writer insinuates: However this Change could not but work Divisions in the Kingdom, for *Vortigern* for the space of sixteen years, having had possession of the Kingdom, could not want some Adherents to take his part; so as those Divisions could not but give too great advantage to the Progress of the Ambitious Saxons.

Vortimer being thus exalted, either as Associate with his Father in the Throne, or as General of the British Forces; hasten'd to give proof of his Country-mens good advice in their Election of him; and taking notice of the Craft and Ambition of the Saxons, study'd how to drive them out of the Nation, vehemently urging his Father to attempt it; so that an Army was soon rais'd, this happen'd the seventh year after their first entrance: Great preparations were made on both sides; at last they came to a Battle, which was fought in the Fields of *Eglestirpe*, now call'd *Alesford*, a Town in *Kent* wash'd by the River *Medway*: On the Britains side were three chief Captains, who led each a third part of the Army; *Ambrosius Aurelianus* led the first Division, *Vortimer* the second, and *Catigern* a younger Brother of *Vortimer* led the third: The Saxon Army was Conducted by *Hengist* and *Horfa*: In the beginning of the Battle, *Horfa* set upon the Army of *Catigern* with such Vigour, that it was dispers'd like Dust before the Wind, and *Catigern* the Kings Son was slain; but his Brother *Vortimer* a Prince of admirable Courage, falling side-ways into *Horfa*'s Squadrons, routed them, and kill'd *Horfa*, the most Valorous of the Saxons; the remainder of his Forces fled to *Hengist*, who then was Fighting with Invincible Courage against *Ambrosius*, so as the whole weight of the Combat lay upon *Hengist*, who being Assaulted, and brought into great straits, by the Accession of *Vortimer*'s Forces, after he had a good while sustain'd the impression of the whole British Army, was at last overcome, and compell'd to fly, which he had never done before.

Yet this Victory cost the Britains dear, for great numbers of them were slain; nay some Authors affirm, That *Hengist* obtain'd the Victory: The Body of *Horfa* was Buried at a place not far from the Battle, in memory of him call'd *Horstead*; *Catigern*'s Body is suppos'd to have been Buried at *Aylsford*, by the Saxons call'd *Eglesford*, by the Britains *Saiffeneag-Haibail*, because the Saxons were there overcome. To testifie which Victory, there still remain four great Stones standing upright, after the manner of *Stonehenge* in *Wiltshire*, which from *Catigern* are vulgarly and imperfectly call'd *Keith-cotyhouse*. *Horfa* thus dead, the Saxons exalted *Hengist* to the Title of the King of *Kent*. The same year he is reported to have Fought three Battles against the Britains; but being unable to resist the Valour of *Vortimer*, he was forc'd to retire into the *Isle of Thanet*, where he was daily Assaulted with British Ships: At last the Saxons leaving their Wives and Children in *Thanet*, return'd to *Germany*, to call in greater Forces.

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The year after, dy'd the Glorious King *Vortimer*, the fourth year after he was assum'd to the Participation of the Regal Authority. Some Writers affirm, *He dy'd a Natural Death*; others say, *He dy'd by Poison, administered to him by his Mother-in-Law Rowena, into whose mind the Devil suggested, to cause a Servant of his to give him Poison; which he having drunk, and perceiving the approach of Death, he divided his Treasures among his Soldiers, earnestly exhorting them to Fight Courageously for their Country. Moreover, He commanded a Pyramid of Brass to be made, and plac'd in the Haven where the Saxons usually landed, upon which Pyramid his Body should be laid; that the Enemies seeing the Body of so Valorous a Prince, might be frighted back into their own Country.* More probable it is, that he intended his Statue should be plac'd on the Pyramid; for being a Christian Prince, he was Decently and Solemnly Buried after the Christian manner: And it is said, *He was Buried in the City of the Trinobantes, now London, and with him was Buried the Crown and Glory of the British Nation.* Beside his Courage, he is said to be Eminent in other Virtues, especially Piety; and some say, *In his War against the Saxons, he bore in his Ensign the Image of our Lord Jesus Christ; To which Devotion of his, we may impute his Victories, or at least to his Pious and Charitable care in restoring the Churches destroy'd by the Saxons.*

The year after *Vortimer's* death, *Hengist* return'd out of Germany with greater Forces, and took a firmer possession of his *Kentish* Kingdom, and for the better Establishment of his Family therein, joyn'd his Son *Aesca* with him in the Regal Power. To oppose them the *Britains* invade his Country with a great Army; consisting of four great Bodies, Conducted by four Valiant Captains; but when the Conflict was begun at *Creganford*, the *Britains* found themselves too weak for the *Saxons*; which were new Recruited with great numbers of chosen Robustious Soldiers, who with their Swords and Battle-Axes, cleft asunder the Bodies of the *Britains*: Yet did they not give ground, till their four Captains were slain; but afterwards were so terrified, that they fled as far as *London*, and never after had the Courage to bring an Army into *Kent* again, so that *Hengist* and his Son quietly enjoy'd that Kingdom, fixing their Palace at *Canterbury*: Thus began this new Kingdom of *Kent* in the eighth year after the Arrival of the *Saxons* in *Britain*.

It is not probable that this exalting of *Vortimer*, was any Deposal of his Father; for *Vortimer* being Dead, his Father continu'd King, and for a while gave proof of his Courage in repressing the Ambition and Violence of *Hengist*, though after he return'd to his former Licentious Slothfulness.

Now during these Wars, *Hengist* is recorded to have exercis'd extream Cruelty in all places where his Armies came, and especially in *Kent*, against Priests and Holy Virgins, great numbers of which he caus'd to be Massacred, Demolishing Churches, and Profaning Altars. Among the Victims of his Barbarous Cruelty, the memory of *Voadinus* Arch-Bishop of *London* only remains in our *English Martyrology*; who being a man of great Sanctity, reprov'd *Vortigern*, for repudiating his Lawful Wife, and Marrying an Infidel; which so inflam'd *Hengist* with rage, that he commanded the Holy Bishop with many other Priests and Religious men to be slain; *Gildas* declares, *That great numbers of Bishops and Priests were Massacred by this Saxon King*: And St. Bede relates more particularly the Rapines, Cruelties and Devastations of this Impious King, wherewith he miserably fill'd the whole Island.

The year of Grace 461. is noted with an Act of most Perfidious Cruelty; perpetrated by this Barbarous Prince: His Ambition was not satisfied with the Kingdom of *Kent*, so as he resolv'd to enlarge his bounds in *Britain* by any means; and finding that by exercise of War, the *British* Courage increas'd; he therefore turn'd his Thoughts, to invent some Stratagem for the compassing his Designs. He insinuates himself into the minds of *Vortigern* and his Nobility, as if he were desirous of Peace and Amity with them, which if they would grant, he would turn his Arms against the *Picts* and *Scots*, and drive them out of the Island; quickly did he obtain belief from the easy Nature of *Vortigern*; whereupon a meeting is appointed between the *Britains* and *Saxons*, with this caution, that each King should be attended with 300 only, and those un-arm'd; and at this meeting they were to treat of the Conditions of Peace: The place appointed for this Fatal Assembly, was a Plain near *Sorbiodunum*, or Old *Salisbury*, a City seated in the Province of the *Belgæ*; wherein remains a Monument of a Dire Tragedy; for both sides being met, a great Feast was prepar'd for the *Britains*, at which the Articles of Agreement were to be ratified, by mutual Promises and Oaths: Towards the end of this Feast, when they were dissolv'd in Wine, *Hengist* on a suddain, call'd aloud, *To Arms*, which was the Watch-word agreed among the *Saxons*, who immediately drew out short *Swords*, conceal'd under their Cloathes, and quickly slew their Un-arm'd Guests the *Britains*: Howbeit, which is remarkable, *Eldol* the Valiant Consul or Governour of *Glocester*, snatching up a stake, by Chance lying near, with it slew seventy of the Treacherous *Saxons*. A Monument of this Barbarous Tragedy, not long after rais'd by the *Britains*, continues to this day, and is Vulgarly call'd *Stone-henge*, Upon *Salisbury-Plain*; where, in a space of ground compass'd with a Ditch, are placed, as in a three-fold Crown, Stones of an incredible vastness, some of them 28 foot in hight, and 7 in breadth; over many of which, other great Stones are plac'd a-crofs; *Cambden* believes, That this Monument was rais'd, in memory of this Treachery by *Ambrosius Aurelianus*, or his Brother *Uterpendragon*, by the help and Art of *Merlin* the famous *Magician*; though others deliver, that it was a Magnificent Sepulcher, rais'd for *Ambrosius* himself slain near this place, from whom the Town of *Ambresbury* not far distant took its Name.

In this Slaughter the *Saxons* took *Vortigern* Prisoner, and the year following bound him with Chains, threatening Death, unless he would deliver up 38 of his Cities and Strong-holds: *Vortigern* to save his Life, quickly yielded to their demands; which being confirm'd by Oath, they gave him his Liberty: And first they seiz'd upon the City of *London*, then *York* and *Lincoln*, and then *Winchester*: All which adjoyning Provinces they wasted, killing the Inhabitants: They Levell'd with the ground all Churches, and Buildings belonging to Ecclesiastical Persons, kill'd the Priests near the Altars, burn'd all Books of Holy Scripture, and heap'd Earth on the Sepulchres of Martyrs: Religious men to escape their fury, were fain to fly into Defarts, Woods and Rocks, carrying with them the Relicks of Saints. And as for *Vortigern*, seeing this horrible destruction, he retir'd into the North part of *Wales*, and there inclos'd himself in a Town call'd *Genorium*. Now the three Provinces, with which *Vortigern* redeem'd his Life, are with more probability express'd by *Malmsburiensis* in this manner. *Of old*, (saith he) *the Eastern and Southern Saxons, with*
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the Eastern Angli, were Subjects to the King of Kent; for those Provinces Hengist the first King of Kent obtain'd of Vortigern, not by open War, but Treachery: And in truth those People before-mention'd, did at last obtain for their Habitation five Counties, Essex, Sussex, Surrey, Norfolk and Suffolk, the Inhabitants whereof in the Romans time, were the Trinobantes, Regni, & Ireni: The same year wherein Britain became thus dismembred, God recompens'd that loss to the British Church, by the Birth of St. David, one of the greatest Lights that ever the Church enjoy'd, as well for his Sanctity of Life, as Vigour of Authority, and Zeal in suppressing Heresie, with the Exaltation of Ecclesiastical Discipline. His Birth was attended with several Wonders, denoting his Eminency: For St. Patrick, before his going into Ireland, being in the Valley of Rosma, in the Province of Dimetæ, (Northwest-Wales) meditating on his Mission into that Island, had a Revelation by an Angel, That after 30 years, a Child should be born in that Province, which should give a great Lustre to that Country. To this Prophecy regard was had, in this Collect, repeated Anniversarily in the Antient Church of Sarum on St. David's Feast, O God, Who by an Angel didst foretell the Nativity of thy Blessed Confessor St. David 30 years before he was born, Grant unto us we beseech thee, that Celebrating his memory, we may by his intercession attain to joyes everlasting. Thirty years being finish'd after the said prediction, the King of the Region call'd Ceretica travelling to Dunetia, met by the way a Religious Virgin Nam'd Nonnita of great Beauty, which he Lust'ing after, by Violence Deflour'd; she hereby Conceived a Son, but neither before nor after had ever knowledge of any man; but persevering in Chastity both of Mind and Body, and sustaining her self only with Bread and Water, from the time of her Conception, led a most Holy Life.

The King thus Father of St. David, is call'd Xanthus, and his Mother by some Nam'd Melaria: The eminent Sanctity of this Child, the Fruit of his Holy Mothers Fasting Chastity and Prayer, was by another Divine Oracle fore-told, a little before his Birth: For when Gildas Albanus was from the Pulpit teaching a great Congregation, on the suddain he became dumb and un-able to speak, but afterwards broke forth into these words; A Holy Woman call'd Nonnita, now present in this Church, is great with Child, and shall shortly be brought to Bed of a Son, full replenish'd with Grace: It was in regard to him that I was hindred from speaking, by a Divine Power restraining my Tongue. This Child shall be of so Eminent Sanctity, that none in these our parts are comparable to him; I will surrender this Region to him, who will from his Infancy by degrees increase in Grace and Sanctity: An Angel Gods Messenger hath reveal'd this unto me. This Holy Child not long after born, was Baptiz'd by Albus Bishop of Munster, who at that time by Divine Providence arriv'd there, at a place call'd Portcleu: During his Childhood, he was Educated at a place nam'd the Old Busb, by the Cambrians Henmenen; and by the Latines Menevia; he grew every day replenish'd with Grace, and being of a perspicacious wit, proceeded in the Study of Learning, far beyond all other Children of his Age: This Child after, became the first Bishop of Menevia, to which place he translated the Bishoprick of Caerleon, and which from him was call'd St. Davids, for his Learning, Sanctity and Miracles, worthily Celebrated by the British Church.

Whilst Vortigern lurk'd Ingloriously in the Mountains of Wales, busie in building a Castle for his Security; the middle Provinces of Britain, left

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un-guarded, were expos'd to the fury of the Saxons: This Castle had the Name of *Genorium*, afterward of *Caer Vortigern*: It is plac'd (saith *Cambden*) in a vast Solitude, fearful for the Horrour of Mountains, and narrow turnings of the passage to it: To this place *Vortigern* the Plague of his Country, withdrew himself, to seek refuge for his own person, and there spent his time in consulting *South-sayers*, especially his *Magician Merlin*: Hereupon the *Britains* thus deserted by their King, were compell'd to seek one abroad, and therefore send Messengers into the lesser *Britain* beyond Sea, to *Aurelius Ambrosius* and his Brother *Uterpendragon*, who for fear of *Vortigern* were retir'd thither. Them they beseech to return into their own Country, that having expell'd the Saxons and their hated King *Vortigern*, they might receive the Crown of *Britain*. These Brothers now of ripe Age, prosecute their Journey accordingly, attended with Ships and Arm'd Souldiers: All Authors speak of *Ambrosius*, as a Modest Prince, who alone of the *Roman* race, had remain'd alive, after so great a Tempest of Wars and Changes, in which his Parents, who had worn the Royal Purple were slain: It may be presum'd, that he was the Son of *Constantine*, who about 50 years before, pretended to the *Roman* Empire, and in that attempt was slain in *Gaul*, for that *Constantine* had other Children besides *Constans*, who is said to be his Eldest Son when *Vortigern* was chosen; this *Ambrosius* was a Competitor with him for the Crown, and failing therein, was compell'd to quit his Right and Country, and to retire himself into little *Britain*; from whence notwithstanding, in the Generous *Vortimer's* time, he return'd; and Fought for him Valiantly against the Saxons, as is before-mention'd, but after his Death it seems, retir'd to his former refuge: The return of these Princes, wrought a greater dread in *Vortigern*, then the Saxons.

I shall omit the Fable of the two *Dragons* coming out of the Lake, and how the *Red Dragon* was destroy'd by the *White*, and proceed to the Gest of our *Aurelius*, quickly set upon by the Saxons after his Landing.

For King *Hengist* and his Son *Esca*, in the 17th. year after the first coming of the Saxons, and in the year of Grace 465. gather'd an Invincible Army: On the other side the *Britains* uniting all their Forces, oppos'd them with an Army gallantly rang'd into twelve Bodies: The Battle was fought near the famous Port of *Rochborow*; the Fight continu'd long, and with little advantage; untill at last, *Hengist* having slain the twelve Leaders, forc'd the *Britains* to fly, but himself lost great numbers of his Soldiers and Principal Officers; amongst the rest a great Prince of his Nation, call'd *Whipped*, in memory of whom the place of the Battle took the Name of *Whippedstede*: So that the Saxons themselves bewail'd this Victory, neither did they after that time, take the confidence to enter into the *Britains* Border, nor the *Britains* to Invade *Kent*.

The year following produc'd no Wars from the Saxons, so as *Aurelius Ambrosius* had leasure to convert his Arms against the Author of all those present miseries, the unhappy King *Vortigern*: He marches therefore to the Castle *Genorium*, and Besieges it, but found the King so strongly Fortified there, that by no force or cunning he could expugn it. At last by Fire, whether coming from Heaven, or cast in by *Ambrosius*, is uncertain, both the King and his Castle were consum'd, so as his Body was never after seen: *Vortigern* thus remov'd, the whole Power of the Kingdom was devolv'd upon *Ambrosius* by the Unanimous Consent of the whole Nation:

tion: For which purpose (saith Sir Henry Spelman,) a Council or Assembly was call'd about the Mountains of Ebor in North-wales, by which he was exalted to the Royal Dignity: In the year 465, or in the year following.

How Happy this change was, will appear by what follows; for *Ambrosius*, as soon as he was plac'd in the Throne, employ'd himself in repairing Churches, which had been ruin'd: He was indeed a Prince, Magnificent in his Gifts, Sedulous in the Worship of God, averse from Flatteries, a Valiant Soldier, and very Skilful in Commanding an Army; and for these Virtues was famous in far distant Regions, and being so renown'd a Prince, he may possibly be the same *Ambrosius* mention'd by *Eusebius* in the Life of St. *Severine*, wherein he intimates, That the Holy Bishop finding favour from Odoacer, whose Reign in Italy, he had fore-told, requested the King to free a person call'd *Ambrosius* from Banishment: And truly *Baronius* citing this passage, is of the same opinion; several years pass'd after *Ambrosius* attain'd the Throne, either in Peace, or without any considerable War between the *Britains* and *Saxons*.

During this calm, St. *Patrick* who many years before return'd out of *Ireland*, dy'd in his Solitary retreat at *Glastonbury*; in the Antiquities whereof we may find, That after the Death of *Vortigern*, *Aurelius Ambrosius* reign'd; and then it was that St. *Patrick* the Apostle of *Ireland*, and first Abbot of *Avallonia*; after he instructed his Brethren in Regular Discipline, and competently enrich'd that Monastery with Possessions, procur'd from Kings and Princes, yielded to nature in the 39th. year after his return to that Island, and was buried in the Old Church on the Right-hand of the Altar, by direction of an Angel, a great flame in the sight of all, breaking forth in the same place. The *Irish* Writers will needs have it, that St. *Patrick's* Body reposes in the Church of *Down-Patrick* in *Ireland*; on whose side St. *Bernard* seems to be, in his Life of St. *Malachias*, where he intimates, That St. *Patrick's* Body rests in the See of *Armagh*, accompanied with those of St. *Columbanus* and St. *Bridget*: The difference may easily be decided, for no doubt but some considerable Relicks of his Sacred Body at the request of the *Irish*, have been deposited at *Down* afore said; a world of Examples of the like Error being extant in Ecclesiastical History.

The space of eight years being compleat after the Battle of *Whippedsset*: *Hengist* took up Arms against the *Britains*, and once more discomfited them, carrying away immense Spoils: The Truth is, in these days sometime the *Britains*, and sometime their Enemies had the Victory, so that *Hengist* perceiving, that with those Forces which he had, he could make little progress against so Valiant a Captain as *Ambrosius*, nor hardly maintain the Provinces given to him by *Vortigern*, sent for new and greater Supplies out of *Germany*; whereupon a famous *Saxon* call'd *Ella* with his three Sons *Cymen*, *Pleting* and *Cissa*, and a numerous Army took Sea, and by the direction of *Hengist* bent their course towards *Sussex*, and landed at *Cymen-Shore*, so call'd from *Ella's* Eldest Son.

Now while the *Saxons* were landing, the *Britains* rais'd a loud Cry, at which a World of People repair'd to them from the places adjacent; and straight a Combat began; the *Saxons*, men of great Stature and Courage receiv'd the *Britains* Politickly, and they as Imprudently set upon their Enemies; for coming in loose Companies, one after another, they were easily slain by the *Saxons*, who kept themselves together in close Bodies:

Bodies: So as the *Britains*, who still came in to Aid their Country-men, were suddainly discourag'd, by the noise they heard of the formers Defeat. They were all therefore put to flight, as far as a Wood call'd *Andredfleige*, so as the *Saxons* possess'd themselves of the Sea-coast of *Sussex*, every day by little and little enlarging their limits, until the ninth year after their coming.

In which ninth year, whilst *Ella* and his company boldly enter'd further into the Country; the Princes and Nobles of the *Britains* met in Arms at a place call'd *Mercredeburn*, and Fought against the *Saxons*: The Victory was doubtful, for on both sides the Armies were much impair'd and broken. So as each of them retir'd back to their own quarters; *Matthem* of *Westminster* saith, *That Ella and his Sons were forc'd to forsake the Field; and fearing his strength not enough, to make good his present Conquests, much less to enlarge them, sent into Germany for new Supplies; which being arriv'd, he continu'd his Progress in gaining more Territories, 'till he establish'd a new Kingdom of South-Saxons*: Now while *Aurelius Ambrosius* imploy'd his Forces in repressing those *Southern-Saxons*; *Hengist* having left his Kingdom of *Kent* well guarded, took a Journey into the *Northern* Provinces, where joyning with the *Picts* and *Scots*, he took many Cities and Towns before the *Britains* could oppose him; and for Security of his Conquests, he built many Castles and Strong-holds, but demolish'd all Churches where-soever he came. King *Ambrosius* being inform'd hereof, with great Courage, as in Gods Cause, march'd after him, and beholding as he pass'd on his Journey, the Towns laid waste, and the lamentable ruines of the Churches, with the Miseries of the poor People, he could not, as is said, refrain from Weeping: Whereupon by Vow, *He promis'd Almighty God, that if he Would render him Victorious over the Saxons, all the ruin'd Churches he would re-build and restore*. How this Pious Vow was approv'd by God, let the success demonstrate; *Ambrosius* now resolv'd to provoke the *Saxons* to a Combat, found *Hengist* with his Forces beyond *Humber*; who intended to set upon the *Britains* in a Field call'd *Maisbely*, through which *Ambrosius* was to pass, whom he hop'd to find unprovided: But the *British* King had notice of this design, and prevented it: However the two Armies met in good order, and a fierce Battle began between them, much Blood was shed on both sides: At last *Hengist* perceiving his Army to give ground, and the *Britains* to prevail, fled to a Town nam'd *Cair-conan*, now *Cuningsbury*; but considering the weakness of that Town, he betook himself to the Swords and Spears of his Soldiers, *Ambrosius* pursued him, and by the way put all the *Saxons* he found to the Sword; and having obtain'd a great Victory, gave devout Praise and Glory to the God of Heaven: *Hengist* indeed Fortified his Camp the best he could near the said Town, but in a few days, was forc'd to come to a Battle before his Camp, which prov'd fatal to him and his, for the greatest part of his Army was cut in pieces, and himself taken Prisoner, and Beheaded by the *Britains*. This Battle was Fought on the bank of the River *Don*.

The manner how *Hengist* was taken, is thus related, *The Valorous Duke or Consul of Gloucester, Eldoll, was very desirous to cope with Hengist, and therefore with the Forces under his command furiously piercing into the Enemies Squadrons, found him at last, and laying hold on the fore-part of his Helmet, with main force drew him within his own Troops; laying, God hath at last fulfill'd my desire; He it is who hath given us the Victory: Upon this*
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the Saxons fled, Oeta the Son of Hengist, to York; Esca, and not a few with him, betook themselves to the City of Acluid: After this Victory Ambrosius took the City Caerconan, which he enter'd Triumphantly: Then Ambrosius calling his Captains together, commanded them to Decree what should become of Hengist; whereupon Eldad Bishop of Gloucester and Brother of Eldol, impos'd Silence on them all, and gnashing his Teeth for rage, told them, Though all there present, had a desire to set him free, I my self would cut him in pieces: Why (saith he) do you delay, O Effeminate Britains; did not Samuel a Prophet having taken the King of Amalec Prisoner in Battle, cut him in pieces, one Limb after another, saying, *As thou hast made many Mothers Childless, so will I make thy Mother Childless this day*: Do you therefore deal in the same manner with this Barbarous King, who is another Agag, and hath depriv'd a world of British Mothers of their Children. When Eldad had thus said, He drew his Sword, and leading Hengist out of the City, cut off his Head, sending his wretched Soul to Hell.

Whether this Speech or Action became a Christian Bishop, I must leave to Graver Judgments: Ambrosius thus Triumphing, was not unmindful of his Vow, but took care to repair the Houses of God, which had been lately destroy'd, and placing in them Priests and other Clergy-men, he reduc'd the Divine Service to its Pristine order; and where ever he found any Idols or Temples of False Gods, he defac'd them utterly out of the memory of men. He Studiously observ'd Justice and Peace, especially as to Ecclesiastical persons, on whom he liberally confer'd Revenues, injoyning them to Pray for the King, and state of Gods Church. Hengist thus dead, his Son Aesc, by Bede, nam'd Oisc, succeeded in the Kingdom of Kent, and from him, his Successors were call'd Oisckings: what became of his Brother Oeta, who was said to fly to York, can no where be found in any Antient Writer, and therefore little Credit is to be given to what is reported of him by some late Writers; That Ambrosius should bestow upon him the Province of Galloway in Scotland, which was not in his disposal.

The same year wherein Hengist was slain, the Holy Virgin St. Bridget came out of Ireland into Britain, to obtain some Relicks of her Dear and Honour'd Patron St. Patrick, whose Disciple she had been, and a great admirer of his Sanctity: She stay'd here some years in a small Island near Glastonbury, call'd Bekery, where was an Oratory Consecrated to the Honour of St. Mary Magdalen; afterward, leaving behind her Scrip Chain Bell, and other Vestments of her own wearing, which for the memory of her Sanctity were there repos'd; she return'd to Ireland; where, not long after she rested in our Lord, and was Buried in the City of Down: Concerning her we may thus read in the Martyrologies, *This day (the first of February) is Celebrated the memory of the Blessed Virgin St. Bridget, who in Testimony of her Virginity, having touch'd the Wood of an Altar, it became presently green.* She is said to have out-liv'd St. Patrick only 30 years.

In the English Martyrology there is a Commemoration of a British Martyr, call'd St. Sophias, whose death is assign'd to the 490 year of our Lord, He was the Son of Guilleicus, Prince of the Ordovices or North-Wales, and undertook a Monastical Profession in a Monastery Built by himself in the same Province: He had such Devotion to our Lords Passion, that he made three Pilgrimages to Jerusalem to visit the Marks and Foot-steps of it: A great Veneration also he had for Rome, and those places which had been Consecrated by the Blood of the two Princes of the Apostles. Being

at Rome, he was by the Bishop thereof, Consecrated Bishop of *Beneventum*, which See he govern'd with Prudence and Sanctity, till at last he was slain by an Impious *Pagan*, at the Holy Altar, while he was Celebrating the Mystery of our Redemption.

No less famous at this time was the Holy *British* Virgin *St. Keyna*; Illustrious she was for her Birth, being the Daughter of *Braganus*, Prince of that Province in *Wales*, which from him was call'd *Brecknockshire*; but more Illustrious for her Zeal to preserve her Chastity, for which she was call'd in the *British* Tongue *Keynvayre*, that is, *Keyna* the Virgin. This Prince *Braganus*, or *Brachanus*, is said to have had twelve Sons, and as many Daughters by his Lady call'd *Macella* Daughter of *Theodoric* Son of *Tethphalt* Prince of *Garthmatrin*, afterward nam'd *Brecknock*; their first born Son was *St. Canoc*, of whom more hereafter; their eldest Daughter was *Gladus*, Mother of *Cadocus* by *St. Gunley* a Holy King of the *Southern Britains*; their second Daughter was *Melaria* or *Nonita*, the Mother of the Holy Archbishop *St. David*; mention will be made hereafter of *Almedha* another of their Daughters: As for *St. Keyna*, when she came to ripe years, many Noble persons sought her in Marriage, but she utterly refus'd that state, having consecrated her Virginity to our Lord by a perpetual Vow; at length she determin'd to forsake her Country, and find out some Desert place where she might attend to Contemplation; wherefore directing her Journey beyond *Severn*, and coming to certain Woody places; She requested the Prince of that Country, that she might be permitted to serve God in that Solitude: The Prince was willing to grant her request, only he told her, *The place did so swarm with Serpents, that neither Men nor Beasts could inhabit in it*; To which she reply'd, *That her Trust was fix'd in the Name and Assistance of Almighty God, and therefore she doubted not to drive all that Poisonous brood out of that Region*: Hereupon the place was readily granted to the Holy Virgin, who prostrating her self to God in fervent Prayer, obtain'd of him to change all the Serpents and Vipers there into Stones; so as to this day the Stones in that Region, resemble the Windings of Serpents, through all the Fields and Villages; as if they had been so fram'd by the Hand of the Engraver: *Cambden* gives some account of this Miracle: *On the Western Banks of Avon* (saith he) *is seen the Town of Cainsham, some are of Opinion that it was nam'd so, from Keyna, a most Holy British Virgin; who according to the Credulous perswasion of former Ages, is believ'd to have turn'd Serpents into Stones, for that such like Miracles of sporting Nature, are there sometimes found in the Quarries. I my self* (saith he) *saw a Stone brought from thence representing a Serpent roll'd up into a Spire: The Head of it stuck out in the outward Surface, and the end of the Tail terminated in the Center.* Many years having been spent by this Holy Virgin in this Solitary place, and the fame of her Sanctity every where divulg'd, many Oratories also built by her; her Nephew *St. Cadoc* performing a Pilgrimage to the Mount of *St. Michael*, met there with his Blessed Aunt *St. Keyna* to his great joy, and would have had her back to her own Country; but the Inhabitants of that Region would not permit it.

Howbeit, afterwards by the Admonition of an Angel, the Holy Maid return'd to the place of her Nativity; where on the Top of a Hillock, seated at the foot of a high Mountain, she made a little Habitation for her self; and by her Prayers to God, obtain'd a Spring there out of the Earth; which by the Merits of the Holy Virgin afforded help in divers Infirmities.

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One night when the time of her Consummation approach'd, by the Revelation of the Holy Ghost, she saw in a Vision, as it were a Fiery Pillar, the Base whereof was fix'd in her Bed, which was no other then a Pavement strew'd over with a few Branches of Trees. In this Vision two Angels appear'd to her, one of which approaching respectfully to her, seem'd to take off the Sack-cloath wherewith she was cover'd, and instead thereof, to put on her a Smock of Fine-linnen, over that a Tunick of Purple; and last of all a Mantle all woven with Gold, and then bid her prepare her self to come with them, that they might lead her into her Heavenly Fathers Kingdom. Hereupon she wept with excessive joy, and endeavouring to follow the Angels, awak'd, and found her Body inflam'd with a Fever, by which she perceiv'd her end was near: Sending therefore for her Nephew St. Cadoc, she said thus to him; *This is the place above all others belov'd by me, here my memory shall be perpetuated: This place I will often visit in Spirit, if it may be, and I am sure it shall be permitted; for our Lord hath granted me this place as an Inheritance: The time will come when this place shall be inhabited by a sinful People, which notwithstanding, I will violently root out of this seat. My Tomb shall lye a long time unknown, 'till the coming of other People, whom by my Prayers I shall bring hither; them will I protect and defend, and the Name of our Lord shall in this place be Blessed for ever.* After this, her Soul being ready to depart out of her Body, she saw standing before her, a Troop of Heavenly Angels, ready with joy to receive her Soul, and to transport it safe from her Spiritual Enemies: She had no sooner related this Comfortable Vision to the standers by, but her Blessed Soul was freed from the Prison of her Body: In this her Dissolution her face smil'd, and was all of a Rosy colour; and from her Sacred Virgin Body, so sweet a Fragrancy proceeded, that those who were present thought themselves in the joys of Paradise: St. Cadocus Buried her in her own Country, where for many years, she had led a most Holy Mortified Life, very acceptable to God.

To the Gests of this Holy Virgin St. *Keyna*, we may here adjoyn what is reported of her Sister *Almedha*, and her Brother St. *Cadocus*: Many Churches are dispers'd through severall Provinces of *Cambria*, Illustrated by the Names of the Children of *Braganus*; of these, one is seated in the top of a certain Hill in the Region of *Brecknock*, not far distant from the principal Castle of *Aberhoden*, which is call'd the Church of St. *Almedha*; who rejecting the Marriage of an Earthly Prince, and Espousing her self to the Eternal King, Consummated her Life by a Triumphant Martyrdom: The place of her Solemnity, is yearly Celebrated the first of *August*, whereto great numbers of Devout People from far distant parts, us'd to Assemble, and by the Merits of that Holy Virgin, receive their desir'd Health from divers Infirmities: One special thing hap'ning usually in the Solemnity of this Blessed Virgin, seems very remarkable: *For you may there often-times see Young-men and Maids sometimes in the Church, sometimes in the Church-yard, and sometimes while they are Dancing in an even ground encompassing it, to fall down on a suddain to the ground; at first they lye quiet, as if they were wrap'd in an Extasse; but presently they will leap up, as if possess'd with a Frenzy, and with both their Hands and Feet before the People, they will represent whatsoever Servile work, they unlawfully perform'd upon Feast days of the Church; one will walk as if holding the Plow, another as if driving Oxen with a Goad, and both of them in the mean time Singing some rude Tune, as if to ease their Toyl; one will act the Trade of a Shooe-maker, another of a Tanner; a third, of one*

which were Spinning : Here you may see a Maid busily Weaving, and expressing all the Postures usual in that work : After all which being brought with Offerings to the Altar, you would be astonish'd to see how suddenly they will return to their Senses again. Hereby, through Gods Mercy, who rejoiceth rather in the Conversion, then Destruction of sinners ; it is certain, that very many have been corrected and induc'd to observe the Holy Feasts with great Devotion.

Touching their Brother *Cadoc*, the Fame of his Sanctity was most eminent among the *Silures*, his Name is consign'd in our *English Martyrology*, on the 11th. of *February* ; and that he flourish'd in all Virtues in the year of Christ 492. To him in all probability is to be refer'd that which is reported of the Wreath (*Torquis*) of St. *Cananuc* : The Inhabitants of that Country esteem this Wreath, to be a precious Relick, and of wonderful Virtue ; insomuch, *As when any one is to give a Testimony by Oath, if that Wreath be placed in sight, he dares not presume to commit Perjury.*

In the same year mention is made of the Martyrdom of a King of *Brecknock*, call'd *Clitanc*, or *Clintanc*, a Prince very observant of Peace and Justice among his Subjects ; who became a Martyr adorn'd with a Cælestial Crown, for his Virtues and Merits, especially his Chastity and Purity from Carnal Delectations.

In the year 491. is most aptly placed the beginning of the Kingdom of the *South-Saxons* ; which as it began more early than most of the rest, so did it soonest fail, and was the last that embrac'd the Christian Faith : *Ella* had a long time held the Kingdom of *Suffex* in great Power : He receiv'd great Recruits out of *Germany* ; so that being confident of his Forces, in the third year after the death of *Hengist*, he laid Siege to the City of *Andredcester* ; the *Britains* gather'd infinite numbers to raise this Siege, and both day and night, vex'd the Besiegers with Ambushes and IncurSIONS ; but they, nothing discourag'd, gave continual Assaults on the City, and in every Assault the *Britains* set on their backs, throwing Arrows and Darts upon them, so as they were forc'd to give over the Assault, and turn their Forces against the *Britains*, who being more nimble, quickly run into the Woods ; and when the *Saxons* return to the Walls, they also return upon their backs : By this means the *Saxons* were extreemly Harraß'd, and great slaughters made of them ; till at last the *Saxons* were compell'd to divide their Army into two parts, and to imploy one part in expugning the City, while the other was in readines to Fight with the *Britains* from without : Then indeed the Besieged weak'ned with Famine, could no longer resist the *Saxons*, by whom they were all consum'd with the Sword ; moreover, in revenge of the great losses sustain'd by the *Saxons* during this Siege, they demolish'd the City, so as it was never built again : There only remains the mark of a place where once a Noble City had been seated. We find mention made of a Provost of a Company of Soldiers under the Count of the *Saxon-shore*, placed at *Anderida*, as the *Romans* call'd it, to defend the Coasts from *Saxon* Rovers : There is left now no foot-steps of this great City, only a great Forrest, call'd by the *Saxons* *Andradwald*, and by the *Britains* Lord *Andred* ; which being Antiently seated near where the said City of *Anderida* stood, continues the name of it.

About this time *Ambrosius* is said to have come to the Mount of *Ambri*, near *Caer Carec*, now *Salisbury*, where *Hengist* Treacherously slaughter'd so many Princes, for whom he intended to raise a Famous Monument. There also

also he is said to have constituted two Metropolitans, *St. Sampson* at *York*, and *St. Dubritius* at *Caerleon*. The second year after the Erection of the Kingdom of *South-Saxons*, was illustrious for a great Victory obtain'd by the *Britains* against the *Saxons* at the *Hill Badonicus*, as *Bede* writes, *The Britains conducted by their famous King Ambrosius, took Courage, and provoking the Victorious Saxons to Combat, by the Divine Favour, obtain'd a Victory over them; after which sometimes the Britains, sometimes the Saxons prevail'd, until the Saxons were Besieged in the Mountain Badonicus, and a great slaughter was made of them: Polydore Virgil will have this mountain between Yorkshire and the Bishoprick of Durham; but Camden with greater probability, makes the Territory of the Antient City of Bath, the Scene of this Battle and Victory. By the Britains it was call'd Caer Badon: The City (saith he) was Besieged by the Saxons, but by the coming of the War-like Prince Arthur, they were forc'd to retire to the Mountain Badonicus, where, after a long and desperate Fight, they were overcome, and great numbers of them slain: This Mountain seems to be that which is now call'd Bannestown, at the foot whereof is seated a little Village, call'd Bathstone, where to this day are seen Rampires and Trenches, the marks of a Camp. This Victory is principally to be ascrib'd to Ambrosius, under whom the said Arthur his Nephew, Son to his Brother Uterpendragon, was indeed a principal Officer, and is said often to have represent'd the Haughty Saxons, swelling with the Pride of their Conquests. This is that Arthur, of whom the Britains, have wrote so many trifling Fables: A Prince worthy to be magnified by the Truth of History, and not to be made the subject of idle Dreams; since by his own admirable Courage he sustain'd his declining Country, and incited the Heartless Britains to reassume their Courage.*

One thing is remarkable in this Prince, that in the Siege of this Mountain *Badonicus*; confiding in the Protection of our Blessed Lady, whose Image he carried Sow'd to his Arms, he put to flight and slew 900 *Saxons*: His custom was to make use of these Spiritual Arms; and as *Huntingdon* affirms, *In a Combat near the Castle of Guinton, he carried the same Image on his Shoulders, and by the power of our Lord Jesus and his Holy Mother Mary, that whole day the Saxons fled before him. Florilegus writes, That Prince Arthur's Shield, on which the Image of our Lady was Painted, was named Pridwen; and that in a certain Battle, he drawing forth his Sword, Caliburn, invok'd the Name of the Blessed Virgin, and with great Violence peirceing into the midst of the Enemies, at one Blow he slew whomsoever he touch'd with it; nor gave he over, till he had slain 840. of his Enemies with his Sword alone.*

About this time there was a wonderful Apparition of the Glorious Arch-Angel *St. Michael* on the Mountain *Garganus* in *Calabria*, the memory whereof is Celebrated Anniversarily by the Catholick Church on the 8th. of May: We here make mention of it, because a Holy Bishop born in this Island of *Saxon* Parents, *St. Richard* by Name, was present at the Consecration of a Church built in memory of this Apparition: This Bishop was the first of the *Angli* or *Saxons* recorded in Ecclesiastical Monuments, to have been gain'd to Christ, soon after their entrance into *Britain*, and before any open Hostility broke forth between the Nations: He was born of illustrious Parents, and in the year of Grace 455. his Innocence and Piety appear'd in his tender years, and in that Age he was averse from Luxury
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and Wantonness, diligent in reading the Scriptures, conversing chiefly with men of Learning and Virtue; by which he not only gain'd Love from his Parents, but Veneration from his Companions and Strangers: But because the following War; and the Idolatrous Rites of his Countrymen, furious Enemies of that Religion, to which our Lord had call'd him, were a hindrance to his Progress in Piety: While he was intent upon his Devotions, the Glorious Apostle St *Peter* appear'd to him in his sleep, commanding him, in the Name of Almighty God, *To take a Journey into Apulia, there to Preach the word of God to the Andrians; and that he should not apprehend the length of the way or menaces of the Infidels, because our Lord would be present to assist him*: St. *Richard* thus awak'd from sleep, immediately rose, and casting himself before a Crucifix, gave humble thanks to God, and St. *Peter* for this Visitation: The day following, he forsook his Brethren, and taking his leave of his Dearest Friends; notwithstanding their importunity to detain him, began his Journey; and being arriv'd at *Rome*, he address'd himself to the Holy Pope *Gelasius*, and declar'd what had been in his Vision impos'd upon him by the Holy Apostle; begging his Permission and Blessing, to go for *Andria*, there to fulfil his Ministry: *Gelasius* hearing this, greatly rejoyc'd, and observing the Venerable Aspect of St. *Richard*, with his Gravity, ordain'd him Bishop of *Andria*; commanding him wheresoever he went, to Preach the Gospel of Christ; and and so Kissing him, gave him his Benediction. St. *Richard* accordingly throughout his Journey Preached the Word of God, and by many Miracles and Cures of the Sick, Converted many to the Faith and Worship of God. At length he arriv'd at *Andria*, where, before the Gate of the City he saw a Blind-man, and a Woman, Bowed, and Contracted together, both which beg'd an Alms of him. He began to expound the Word of God to them, and perceiving the Blind man Attentive to him, he said, *If thou wilt believe in Jesus Christ, and be Baptiz'd, thou shalt receive thy sight*; The Blind man answer'd, *I believe in Jesus Christ whom thou Preachest, and beg that I may be Baptiz'd*: Whereupon the Holy man, with his Hands making the Sign of the Cross upon the Blind-man's Eyes, he immediately receiv'd his Sight: And casting away the Staves which had help'd him in walking, he gave Thanks to God and St. *Richard*, by whom he had been Enlightned. As for the Woman, when she saw the Miracle, she likewise was Cnverted; so as St. *Richard* perceiving her Faith, took her by the Hand; whereupon she rose up streight, and walking, cry'd out with a loud voice, *There is only one most high God, who by his good Servant hath made me whole*: At these Acclamations of the Woman, the greatest part of the City met together, and attending to the Holy Bishops Preaching, were in short time Converted; God by him working many Miracles; so as the said Converts, having broken down all their Idols, were Baptiz'd by him.

Not long after which, follow'd the Apparition of St. *Michael* to the People of *Siponto*, who commanded them to Erect a Chappel there to his Name: This they signified to their Bishop *Laurentius*, and He to Pope *Gelasius*, desiring his advice, what was to be done; His Answer was, *That being will'd by the Blessed Arch-Angel, a Church should forthwith be built, and that it should be perform'd by the Holy Bishops Laurentius of Siponto, Sabinus of Cannusium, Pelagius of Salapia, Roger of Caunæ and Richard of Andria*. Upon this the two Holy Bishops last mention'd, took their Journey to *Siponto* on foot, with daily Fasting, toylsom Labours, and incommodity

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from the burning heat of the *Sun*; which incommodity, upon their Prayers, was miraculously remedied, by the flying of a mighty Eagle over their Heads, which shadow'd them during their whole Journey: At their Arrival they perform'd what they came for, as we may read in the publick Office of that Church: The Death of this Holy Bishop is Commemorated in the *Martyrology* yearly on the 9th. of *April*.

In the year of Grace 494. A third Noble German came into *Britain*, Nam'd *Cerdic*, a man of a High Spirit and Noble Descent, as proceeding from the Stock of *Woden*: Hearing of two Kingdoms already Erected in *Britain*; he resolv'd to venture for a share in his Country-mens Achievements. For that purpose, with his Son *Cenric*, and five Ships, he landed at a place after call'd *Cerdic-shore*; and the same day was met by multitudes of *Britains*, who Fought with him: The *Saxons* having rang'd their Forces in order, stood immoveable before their Ships: The *Britains* boldly set upon them, and then retir'd, but were not pursu'd by the Enemy; for they were resolv'd not to quit their place: The Fight continu'd, the *Britains* sometimes Charging, then retiring, 'till night sever'd them; and after the *Britains* perceiving the fierceness of those new come Strangers, departed; yet so, that neither side could boast of Victory; only this advantage the *Saxons* had, that they took possession of their Enemies Shore, and by little and little enlarg'd their Conquests along the Sea Coasts: Their landing was in the Province of the *Iceni*, comprehending *Suffolk* and *Norfolk*; but there they settled not, for marching through the Island, they came into the *Western* parts, where, in time they Erected the new and Powerful Kingdom of the *West Saxons*.

The Island thus dismembred by Barbarous Enemies; yet sustain'd greater Damage by Civil Dissentions, rais'd by *Pascentius* a Son of the late King *Vortigern*, who, after the Death of his Father, perceiving the Minds of the *Britains* inclin'd to *Ambrosius*, fled into *Germany*; where he remain'd several years, endeavouring to gather Forces sufficient to restore him to the Throne of his Ancestors; at length about the year 496. he came with a Powerful and well furnish'd Army, and landed in the *Northern* parts of the Island, with intent to revenge his own and his Fathers injuries upon *Ambrosius*. Upon news hereof, *Ambrosius* marches speedily to meet him, they came to a Battle, wherein *Pascentius* was overcome and forc'd to fly into the Country of the *Scots*, where, he recruited his Army, and return'd once more to try his Fortune against the *Britains*. But hearing t^hat *Ambrosius* lay sick at *Winchester*, he thought it better to work his revenge by Treason, then open force: Therefore by Gifts and Promises he hir'd a certain *Saxon* call'd *Eopa*, to fain himself a *Physitian* and a *Britain*; who under this feign'd shew, and with a pretence of great Piety and Affection to the King, being admitted, mingled Poison in a Potion administred to him, of which *Ambrosius* presently dy'd, in the 31th. year of his Reign; But *Pascentius* did not long enjoy the fruits of his Treason: For *Uterpendragon*, Brother to the dead *Ambrosius*, and General of his Armies, marching against *Pascentius*, obtain'd a Signal Victory against him, and in a Battle slew him and his Captains that came with him.

The year following *Uter* came to *Winchester*, and calling an Assembly of the Clergy and People of the Kingdom, took upon him the Crown of *Britain*, which is said to have been set upon his Head by the Holy Bishop *Dubritius*. *Uter* then calling to mind a great Comet which had appear'd the year

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year before, darting forth only one Beam, at the end whereof was seen a Globe of Fire, shap'd like a Dragon; out of whose Mouth proceeded two Beams, one reaching to *Gaul*, and the other shooting towards *Ireland*, which ended in seven less Beams: For this reason he commanded two Dragons to be made of Gold like to that which had appear'd; one of them he gave in Oblation to the Church in *Winchester*, the other he carried with him, placing it in every Combat in his Ensign; and from that time he was call'd in the *British* Language *Utherpendragon*: And hence it is, that to this day our Kings, in their War-like Expeditions, carry the like Ensign. *Uter* had no sooner put on his Crown, but he was forc'd to exchange it for a Head-piece; for *Esca* the Successor of *Hengist* and his Son *Ota*, attended with a mighty Army of *Saxons*, Invaded the Northern Provinces of *Britain*, and destroy'd all the Munitions between *Albany* and *York*. At last when they attempted the Siege of the City of *Alcluid*, *Utherpendragon* came upon them with all the strength of the Country, and enter'd Battle against them. The *Saxons* manfully resisted, and in the end compell'd the *Britains* to fly as far as a Mountain call'd *Danet*, which they seiz'd upon as a place of refuge; being so dismay'd, that they scarce knew what they did, but at last they resolv'd upon a prudent Exploit, which was, Courageously to set upon the Enemies by night: This Design they executed Prosperously, for the *Saxons* being thus unexpectedly invaded, scarce endur'd any Combat at all, but were utterly routed, and *Esca* and *Ota* were taken Prisoners, whom the King carried with him to *London*, where he caus'd them to be kept safe: About this time *Arthur* became of ripe Age.

The year of Grace 500. in our Ecclesiastical Monuments, is remarkable for the Death of *St. Cadoc* the Holy Abbot, Son of *Gunleus* Prince of the Southern *Britains*, and *Gladus* Daughter of *Braghan*: The Father of *St. Cadoc*, *Gunleus* by Divine Vocation growing weary of the World, built a Church, where he began to live in great Abstinence and Purity of Conversation: His Cloathing was Sack-cloth, his Diet Barley-Bread mingled with Ashes, and his Drink Water, he usually rose at mid-night, and to abate Carnal Desires, cast himself into Cold-water; He received nothing from any, but sustain'd himself with the Labour of his Hands. This retirement of *St. Cadoc's* Father, began while he was a Child, who when he came to years of Discretion, chose rather to imitate his Fathers Devotion, then to be expos'd to the Temptations and Vicissitudes of the World in the enjoyment of his Principality: He had for his Master and Director in the way of Piety, a Learn'd and Holy man, famous in that Age, call'd *Tathai*, who liv'd a Solitary Life, in all Austerity among the mountains of *South-wales*, 'till he was invited by *Caradoc* Prince of that Province to live Coenobitically, and to institute young-men in Learning and Piety, at a City call'd *Venta Silurum* in the Province of *Monmouth*; which Region from that City was by the *Britains* call'd *Guent*, the City being then an Academy Dedicated to the Studies of Literature, over which *St. Tathai* was President; and exercising that Office with great commendation, built there a Church, : Under so worthy a Master, *St. Cadoc* made wonderful Progress in Virtue and Piety, and himself became a Guide in Spiritual Life, and a Father of the Monks: For that purpose he built a Monastery, which was call'd *Lancarvan*, from an admirable accident in the building of it, wherein this Holy Father imploy'd wilde Harts, which became familiar, obedient and serviceable to him: Thus both the Father and the Son con-

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renouncing the World, liv'd in it to God only, and dy'd Happily. As for *Gunleus* the Father, when the end of his days approach'd, he sent to *St. Dubricius*, who had been Bishop of *Landaff*, and to his Son *Cadoc*, desiring the Charity of a Visit from them; who came and comforted him, and after he had receiv'd the Holy Communion, for a *Vaticum* and defence of his Soul, he departed to our Lord: He was Honourably bury'd, and at his Sepulchre, Angels have been often seen, and Sick persons of all Infirmities resorting thither, and imploring his Intercession, have been Heal'd, Glorifying God in his Saint: The day of his Consummation in our *Martyrology*, is Celebrated yearly the 29th. of *March*; concerning his Son *Cadoc* it is related, *That he daily sustain'd 100 Ecclesiastical persons, as many Widows, and as many other poor People, beside Strangers, which frequently visited him.* For though he was an Abbot, and had many Monks under his Government, yet he reserv'd a Portion of his Fathers Principality, to be Charitably distributed to such as had need. Neither was this Charity of his any transgression of his Monastical Profession, which forbids Propriety in Temporal goods, because he only exercis'd a Pious Procuration, as he did in other Goods of his Monastery: He dy'd in the Province of the *Ordovices*, and was there held in high Veneration: For *Harpfield* testifies, *That a Church was Erected to his Honour among the Danmonii, at a place call'd Corinia, which to this day conserves his memory:* In the Antient *Martyrology* he is Commemorated on the 24th. of *February*: In that *Martyrology* also the Names of other *British* Saints are recorded, who dy'd about the year of Grace 500. Among the rest *St. Dogmael*, or as the *Britains* call him, *St. Tegivel*, Illustrious for his great Virtues, Sanctity and Miracles. A famous Abbey in *Pembrokeshire* took its Name from him. The memory is there also preserv'd of *St. Bernach* Abbot, a man of admirable Sanctity, who in Devotion made a Journey to *Rome*, and from thence returning into *Britain*, fill'd all places with the fame of his Piety and Miracles. The same year a famous *Irish* Saint and Martyr call'd *Finguar*, is recorded to have dy'd: He was the Son of *Cliton* a Prince in *Ireland*, who for Contemplation's sake, is said to have retir'd into *Cornwall*, where, with many others he was slain by *Theoderick* a Prince of that Country: His Life is found written by *St. Anselm* Arch-Bishop of *Canterbury*.

Aefca the Son of *Hengist*, who had been taken Prisoner by *Uter*, and confin'd in *London*, made his escape out of Prison, and return'd to his Kingdom of *Kent*, where, he after remain'd quietly. As for *Cerdic*, being not able to establish a Kingdom in the *Western* parts, he sent into *Germany* for new Supplies; whereupon the year following, *Port* a *German* Captain with his two Sons *Bleda* and *Magla* in two great Ships furnish'd with Soldiers landed at a Haven from him call'd *Portsmouth*. Upon his landing, the *British* Governour with a great multitude boldly set upon the *Saxons*, but without Order, and so were soon defeated: This same year, while the *Saxons* made a Progress in the *Southern* and more Fertile parts of *Britain*, the *Scots* in the *North* laid a Foundation of their new Kingdom at the foot of the Mountain *Grampius*, which was call'd the Kingdom of *Albany*. *Fergus* the Son of *Eric* of the Seed of *Chonare*, with a Nation call'd the *Dalreudins* from *Reuda*, who first conducted them out of *Ireland*, and first also took upon him to be King of *Albany*, from *Brun Albain* to the *Irish* Sea, where the following Kings of the Seed of *Fergus*, to *Alpin* the Son of *Eochal*, reign'd.

As from *Ireland* many Holy men sought a retreat for their Devotion in *Britain*; so in these tumultuous times upon the same motive, some were induc'd to retire out of *Britain* into *Ireland*: Bishop *Usher* exemplifies *St. Petroc*, who born in *Britain*, liv'd in *Ireland*, to whose Care and Instruction a Youth of seven years of Age, call'd *Coemegen* or *Kegnius* was there committed. *Saint Petroc* was by Nation a *Cambrian*, not a *Cimbrian*, as in the *Gallican Martyrology* is mistaken, born of Princely Parents in *Wales*, and in his Infancy did so well imitate the Faith and Virtues of *St. Peter* Prince of the Apostles, that his Name may seem to have been given him by Divine Inspiration, as if God had destin'd him to be a Rock on which the Church of *Britain* should be built. When the Prince his Father was dead, the Nobles of the Country, with the consent of the whole People, were desirous he should succeed in the Royalty: But he neglecting worldly Pomp, assum'd with him 60 Companions, and with them enter'd into a Monastery, and there undertook a Monastical Profession: After some time there spent, he went into *Ireland*, where for the space of 20 years, he addictied himself to the Study of good Learning and the Holy Scriptures; great part of which time *St. Coemegen* was under his Tuition. Now having in this space of time heap'd up a great Treasure of Learning, under the most perfect Teachers of that Island, he return'd into *Britain*, and in the Province of *Corinia* or *Cornwall*, intended to imploy all that Treasure for the Benefit of others. And to shew that he had not deserted his Religious Profession, he built a Monastery in a Town toward the *Severn-shore*, in those days call'd *Loderic* and *Laffenac*; afterwards from him, *Petrocston*, now more contractedly *Padston*: At this time the *Saxons* under *Cerdic* had possess'd themselves of that Province, and when the Saint with his Disciples had landed and left their Ship, certain Reapers then at work, spoke rudely and bitterly to them; and among other taunting Speeches, requir'd them, *That their Conduct for St. Petroc, should for the asswaging of their Thirst, cause a Spring of fresh Water to issue out of a Rock there adjoining.* This was said either in Derision of them, being Strangers, or for a Tryal, whether their Sanctity was answerable to their Profession: Hereupon *St. Petroc*, who never refus'd what was in his Power, address'd his Prayers to our Merciful Lord, and with his Staff smiting the Rock, immediately there gush'd forth a Spring of clear sweet water, which is said to flow there at this day: The Barbarous *Pagans* utterly ignorant of Christian Religion, were astonish'd at this Miracle. And when the Holy Servant of God ask'd them, *Whether there were any in that Province, who Profess'd the Christian Faith,* They directed him to a Holy man call'd *Samson*, Who, they told him, *led a Solitary Life, and exercis'd himself in Corporal Labours, Fasting, Watching and Prayers, sustaining himself daily with a small Portion of Barly Bread,* This is that *Samson*, who succeeded *St. David* in the See of *Menevia*, and after was Bishop of *Dole* in lesser *Britain*, of whom more hereafter.

After 30 years abode in this Solitude, wherein he is said to have instructed *Credan*, *Medan* and *Dathan* three of his Principal Disciples, Illustrious for their Learning and Piety; he left his Monastery of *Loderic*, and undertook a Foreign Pilgrimage to *Rome*, and so to *Jerusalem*, from whence, he is said to have proceeded as far as *India*, and to have spent seven years, in the exercises of a Contemplative Life in a certain unknown Island of the *Eastern Ocean*; from which tedious Voyage, he at last return'd

turn'd home, and with 12 Companions retir'd himself into a dry and barren Solitude: His death in our Ecclesiastical Monuments, is referr'd to the year of Grace 564. and he was bury'd at *Padstow*; in which Town was Antiently placed an Episcopal See, which was after translated to *Bodmin*, in regard the Body of the Saint was at first meanly Bury'd at *Padstow*, and afterward transferr'd and Honourably repos'd at *Bodmin*: But his Relicks did not always rest at *Bodmin*, for as *Roger Hoveden* saith, *Martin a Canon Regular of the Church of Bodmin, by stealth took away the Body of St. Petroc, and fled with it to the Abbey of St. Meven in Britain the less: Which Theft being discover'd, Roger, Pryor of that Cathedral Church, with the Antient Canons of the Chapter, address'd themselves to King Henry the Father, (for his Son was then likewise King) and from him they obtain'd a strict command to the Abbot and Convent of St. Meven, without delay to restore St. Petroc's Body to the Pryour of Bodmin, which if they refus'd, the King gave order to Roland of Dinant the Governour of little Britain, to take away the Sacred Body by force: As soon as the Abbot of Meven heard hereof, he restor'd the Body entire, Swearing withall upon the Holy Gospels, and the Relicks of certain Saints, that it was the very same Body unchang'd and unimpair'd.* The reason why the Covent of *Meven* were so desirous of the Relicks of *St. Petroc*, was, because *St. Meven* the Patron of that Monastery was born in Great Britain, and (as many other Saints did,) fled into the less Britain, and with great Veneration was Honour'd in the Territory of *St. Malo*, where *Judicael* a Prince of that less Britain descended from this of ours, built the said Monastery.

All Authors agree, that the year 568. was fatal to the Britains for the loss of a great Battle; wherein either their Valiant King, or General of his Army was slain; The Name of the Party mention'd to be slain, makes the confusion. The Noble Historian *Ethelward* expressly affirms, *That Cerdic and his Son Cenric slew Natanleod King of the Britains. Mat. Paris* indeed affirms, *That Uther was then sick, and Natanleod his General. Bishop Usher may decide this Controversy, who affirms, That Uther in the British Language was call'd Natanleod, but after for his Valiant Acts, obtain'd the Sir-name of Uter, which in British signifies Terrible or Admirable; Therefore his Son and Successor Arthur was call'd Mab Uther, which signifies the Son of a terrible Prince, because from his Childhood he was Fierce and Cruel; Arthur being out of the British Language interpreted a Terrible Bear, or an Iron-wall, which breaks the Lyons Jaws.* Henry of Huntingdon thus describes this Battle; *Nazaleod* (saith he, so he calls *Natanleod*;) was a Prince of great Fame, and withall of great Pride, of whom the Province was call'd *Nazaleoli*, which after had the Name of *Certicks-ford*: He gather'd an Army out of all Britain; and *Certic* with his Son to enable themselves to encounter him, had in so great danger obtain'd Aid from *Aesca* King of Kent, and *Ella* the Potent King of the South-Saxons, as likewise from *Port* and his Son lately arriv'd; which Forces were divided into two main Bodies, one led by *Certic*, the other by his Son *Cenric*. When the Battle was joyn'd, King *Nazaleod*, perceiving the right Wing of the Enemies, conducted by *Certic*, was much stronger than the other, he turn'd all his Forces against it, willing to destroy that which was Strongest. He set upon it therefore with such Violence, that he brake quite through them, threw down their Ensign, forc'd *Certic* to fly, and made a great Slaughter of his Army in a short time: But *Cenric*, who conducted the left Wing, seeing his Fathers Army routed, rush'd vehemently on the

backs of the Britains, whilst they pursu'd their Enemies flying; by this means the Combat became furious, insomuch as King Nazaleod was slain, and the Britains forc'd to fly, of whom there fell 5000, and the rest sav'd themselves by their swiftness. Thus the Saxons obtain'd a great Victory, so that for some years they were not disturb'd by the Britains; and the rather, for that great multitudes of Valiant Soldiers, came out of Germany to joyn with them. This famous Battle fought in *Hampshire*, the Province of the *Belge*, between the entire Forces of all the Saxons and Britains, as it were for the Mastery, had utterly ruin'd the British State, had Uter left behind him a Successor of a Courage less Heroical, then his Son *Arthur* that renown'd Prince, whose glorious Exploits are now to be related.

The Gests of this Son and Successor of Uter, are clouded by such mists of Fables, that the Truth of his Story can hardly be related, not for want, but the excess of matter recorded of him, and that by Writers, who out of a desire to magnifie his Fame, by their impudent Lies have almost extinguish'd his memory, and render'd him to Posterity a meer Romantick Phantasm. That there was such a Prince as *Arthur*, and that he was Illustrious by many Victories over the Saxons in defence of his Country, cannot reasonably be question'd; But as to his Exploits abroad, his Round-Table and feigned Knights, we may well leave them to be justify'd by the Dreaming Bards of that Age: True it is, that *Malbranc* a Learned French Antiquary, misled by a wrong transcrib'd passage out of *Gildas*, will needs confound *Arthur* with *Aurelius Ambrosius*, as if Uter had been the Father and not the Brother of *Aurelius*: Whereas our Antient and most Prudent Historians agree, that without doubt *Arthur* was the Son of Uter, and Nephew of *Ambrosius*, and succeeded his Father, slain by the Saxons in the Throne of Britain: Some say, he was begotten of *Igern* Wife of *Gorlois* Duke of *Cornwall*, whose affection Uter obtain'd, being transform'd by the skill of *Merlin* into the shape of her Husband: But the Virtues, Piety and Courage of this renown'd Prince, recompens'd by God himself with wonderful success, seem not to suit with a Birth so infamous. A more sober account is given of him, in the Antiquities of *Glastonbury*, where we may find, That Uterpendragon the Brother of *Aurelius Ambrosius* dying by Poison, after the coming of *Cerdic* the West Saxon, his Son *Arthur* a Youth of 15 years, began to reign over the Britains, his Mothers Name was *Igern*; born he was in a Castle of *Cornwall*, call'd *Tintagel*. In this Narration, no aspersion is cast upon his Birth, but rather an Embelishment of it; for it seems to affirm him descended from a Nephew of *St. Joseph* of *Arimathaea* call'd *Hellanis*: Whether he were no more then 15 years of Age when his Father dy'd may be a question, in regard mention is made of his Noble Exploits in the time of *Ambrosius*: *Arthur* was not present in the Army when his Father Uther was slain, being then employ'd to oppose the Irruption of the *Picts*: For which reason perhaps no mention is made of him in the *Saxon Annals*, the design of which was only to relate the encounters between them and the Britains: Neglecting in the mean time what interven'd between the Britains and *Picts*.

Now at this time liv'd a King of the *Picts*, by some Writers call'd *Narus*, by others *Can*, Happy in a Fruitful Off-spring; for he had 24 Children, the Eldest nam'd *Howel* or *Huel*, a Prince of Invincible Courage, who would by no means acknowledge subjection to the Britains; into which Faction he drew all the rest of his Brethren, except only *St. Gildas*, Sir-

Sir-nam'd *Albanus*, who bare a particular Affection to Prince *Arthur*: This *Huel* being of a restless Spirit, made frequent inroads into *Britain*, as may be found in the Life of *St. Gildas*; and so Cruelly wasted the Country, that the *British* King sent Prince *Arthur* with a numerous Army, who began a furious War with the young *Pict*, and after divers Defeats and Pursuits, slew him in the Island *Minan*. This War of *Arthur's* with the *Picts*, giving occasion to mention this *St. Gildas*, it will not be unseasonable to relate his Gests, and the rather, that in course of Story, he be distinguish'd from another *Gildas* his Contemporary, stil'd *Sapiens* or *Historicus*, and the younger of the two, of whom more hereafter.

These two are not seldom confounded together by Antient Writers, by reason they agreed in Name and many good Qualities: Howbeit this Elder *Gildas*, as we read in his Life, *Was the Son of Con King of Albania*; and being in his Childhood of an excellent Disposition, was carefully instructed, and did wonderfully profit in good Literature. After he was sent into Gaul, for the increase of his knowledge; where, having abode seven years, he return'd into Britain, furnish'd not with Learning only, but abundance of Books also. The report of his Eminent Learning drew many to him from all quarters, to suck instruction from him. But he took more care to enrich himself with Virtue and Piety than Knowledge; and indeed none was to be found in all those Regions comparable to him in Assiduous Prayers, Fasting, Sack-cloath and Mortifications: He wholly abstain'd from Flesh, contenting himself with Barly-bread and Herbs, with which he mix'd *Albes*, to abate the Pleasure he might take in the taste of his Food. His Drink was pure Water from the Fountain: He would ordinarily at midnight plunge himself in the River for Mortification, and spend the rest of the night in Prayer, by which Austerities he became so lean, as if he had been in a Consumption. Whatever was bestow'd on him by rich-men, he presently distributed amongst the poor: His Charity drew him into Ireland, where the Gospel of Christ was not so well settled, and there he spent many years in instructing that Nation; but being inform'd, that in the more Northern parts of his own Country, Gentilism was generally profess'd, and that those few Christians who liv'd there, were Poison'd with many Heresies, he return'd thither; and being thorough furnish'd with the Armour of God, he demonstrated to the Pagans, that the suppos'd Deities Worship'd by them, were nothing but the Inventions of Impious men: And to the Hereticks, that what they held, was contrary to Divine Truth reveal'd to Gods Church, by which means he is said to have brought the Pagans to destroy their Idols and Prophane Temples, to receive Baptisme, and erect Churches: The Hereticks also he reduc'd into the bosome of the Catholick Church: Now to make his Preaching more effectual; our Lord was pleas'd to give him a Plentiful Grace in Healing the Sick, giving Sight to the Blind, Curing the Deaf, Cleansing the Leprous, &c. So that his Preaching confirm'd by frequent Miracles, spread the true Faith through all those Provinces, to the glory of God and the inexpressible joy of *St. Gildas*. After this employment, some say he took a Journey to Rome, others more probably; that being invited by the Holy Abbot *St. Cadocus*, he presided over the Studies of many young Scholars in the Academy of *Lancarvan*, where he continu'd only one year, leaving there a Book of the four Evangelists transcrib'd by himself: *St. Gildas* having ended the year of his Presidentship, and his Scholars retiring from their Studies, withdrew himself into a certain Island, as *St. Cadocus* did into another, the Islands were *Ronach* and *Echni*; while *St. Gildas* continu'd there in Prayer
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and Mortification, certain Pyrats from the Isles of *Orkney* rob'd him of his Utensils, and carry'd Captive away some of those which attended him, for which cause in great affliction he pass'd over to *Glastonbury*.

At this time *Melwas* a *British* Prince reign'd in the Province of *Somerset*, call'd by the *Britains* *Gladarhaf*: This *Melwas* had stollen away *Guinivera*, wife to King *Arthur*, concealing her in the Isle of *Glastonbury*, esteem'd most secure, both for the Fenny Scituation, and Religion of the place: Hereupon King *Arthur* assembled a mighty Army out of *Cornwall* and *Devonshire*, and encompass'd the Island: The two Kings being ready to joyn Battle, the Abbot of *Glastonbury*, attended by *St. Gildas* and all the Clergy, came between the two Armies, and by perswasion induc'd *Melwas* to restore the Queen to her Husband, which being perform'd, Peace ensu'd, and both the Kings bestow'd great Possessions and Immunities on the Monastery: After which *St. Gildas*, with the Abbots permission, retir'd again to an Hermetical Solitude on the bank of the River *Axus* near *Glastonbury*; where he built a Church, Consecrating it to the Blessed Trinity, and there spent his time in Prayer, Fasting and other Austerities; His Sanctity was so exemplary, that many came from the farthest part of *Britain* to visit him, and take Spiritual Counsel from him: He then fell into a Sickness, and knowing that his Death approach'd, he call'd to him the Abbot of *Glastonbury*, and requested of him, *That his Body might be buried in the Church of that Monastery*; which was readily granted: So the Holy man dying the 4th. day before the Calends of *February*, many saw an Angelical Splendour about his Sacred Body, which yielded a most Pleasant Odour. And after a solemn Recommendation of his Soul with many Tears of the Religious, his Sacred Body was carry'd with great Honour to the Church, and there bury'd in the midst of the Pavement of the Antient Church, in the year of Grace 512. What hath been here related, agrees with the Antient Monuments of *Glastonbury*, where this Holy man is stil'd *Historicus, neque Insulsus, neque Infacetus*, and most particulars of his Life are with a large Character of him, confirm'd in the *Gallican Martyrology*, where is also added, *That he being during his Childhood sent into France, was recommended to the Instructions of Ilutus, a Disciple of St. German; and that his Voyage into Ireland, was to root out many Heresies sprung up amongst the late Converted Christians, and to reform many Vices and unlawful Customs; and that the Heresie most oppos'd by him in the Northern parts of Britain, was Pelagianism*: What is there said of his going over to *Little Britain* in his old Age, and his being buried in the Church of *Vannes*, contradicts our *British* Authors; but it is probable, that when the *Saxons* infested our *Western* Provinces, his Sacred Relicks might be translated, and repos'd in the great Church of *Vannes*, where he is to this day Venerated as Patron of that City. Many mistakes have fallen out by confounding this *St. Gildas*, with two others, one Confessor and Abbot of *Bangor*, and another the *Historian* Sirnam'd *Badonicus*: Howbeit the precise Territory where this *Gildas Albanus* was born, may be collected out of Antient Manuscripts quoted by Bishop *Usher*, which relate, *That the Blessed St. Gildas was born in the most fruitful Region call'd Arecluta, His Fathers name was Caun, a most Noble and Catholick person: This Region Arecluta, a part of Britain, took its Name from the River Clut, by which the greatest part thereof is Water'd, and is now call'd Argyle, Argathelia: And Clut before that Glotea, and Cluida was Northward, the bounds of the British Provinces under the Roman jurisdiction, beyond which liv'd the Caledonians, &c.*

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In the sixth year after the Battle where *Uther* was slain, new Supplies came out of *Germany* to the *Saxons*. For *Stuff* and *Whitgar* Nephews of *Cerdic* landed with three Ships at *Certic-shore*: The *Britains* early in the morning in very good order rang'd their Armies against them. The *Sun* then arising, cast its beams upon the *British* Armour, and reflecting thence, partly from the Mountains, and partly from the Valleys below, struck a great Terror into the *Saxons*; But when they came to Fight, the *Britains* were quickly defeated, because God despis'd them: By this Victory the *Saxons* gain'd a great extent of Land, and *Cerdic* became so Terrible, that he march'd whither he pleas'd without controll.

The year following, *Ella* King of the *South-Saxons* dying, his Son *Cissa* succeeded; whilst *Ella* liv'd, though his Territories were narrow, yet was he for his Courage esteem'd the most potent of all the *Saxon* Princes; in so much as the Princes, Nobles and Military Officers of the *Angli* had a great dependance on him: But this lasted not long, for it was shortly after transferr'd on *Cerdic* the *West-Saxon*, whose Kingdom, though not yet begun, yet had its foundation from this Victory: *Cissa* being of a milder Spirit, contented himself with his own little Kingdom, without extending his Power further. He employ'd his time in exercises of Peace, especially Building and Fortifying of Cities: In two of which he left the memory of his own Name *Chichester* and *Cisbury*, as our *Cambden* relates, adding, *That this Cissa, with his Father Ella and Brother Cimen, landed in a Port of that Province, call'd therefore Cimen-shore.*

The year wherein *Cerdic* obtain'd the last mention'd Victory, is famous for the Birth of the renown'd *British* Bishop *St. Kentigern*; the strangeness of which, since it is Celebrated by many Antient Writers, is not here to be omitted. His Mother is said to be *Thenis* the Daughter of *Loth* King of *Pictland*, and *Anna* the Daughter of *Uterpendragon*, and consequently he was the Nephew of King *Arthur*. Who was the Father of *St. Kentigern* is not certainly known, some suppose him to be *Eugenius* the Third King of the *Scots*. *John* of *Tinmouth* an Antient Historian thus relates his Original, *A certain King in the Northern parts of Britain, who was a Pagan, begot of his Wife a very Beautiful Daughter; she having been a frequent hearer of Sermons preach'd by the Servants of God, obtain'd the Grace to believe his Truth, and renounce the Worshipping of Idols; and though she had not yet been Purified with the Sacrament of Baptism; yet she was diligent in observing Gods Commandments with an Humble and Devout mind, being much given to Prayer and Alms-giving, and other Duties of Ecclesiastical Discipline, as much as the fear of offending her Father would permit. She bore so great a Devotion to the fruitful Virginity and Integrity of the Blessed Virgin Mary, that mov'd with a Womanish presumption, she beg'd of our Lord that she might in some measure imitate her in her Conception and Birth: At length, as she thought, she obtain'd her desire, for she found her self with Child. Now it is not to be conceiv'd that this happ'n'd without the Embraces of a man; notwithstanding who this man was, or in what manner, and when this was done, she oft Protested, and with Oaths confirm'd it, that she was utterly ignorant. Her Father perceiving this, and not being able either by fair Speeches or Threatnings to wrest from her, who was the Father of the Child; for she seriously Protested, that she had never suffer'd the unlawful Embraces of any man: Hereupon in a great rage determin'd to execute upon her the Law of the Country; which was, That whatsoever young Maid should*

should be found with Child by Fornication in her Fathers House, should be thrown Head-long from the top of a high Mountain, and the person who corrupted her should loose his Head: *In conformity to this Law, the young Woman was placed on the highest part of a mountain in that Country call'd Dunpelder, from thence to be thrown down and torn in pieces: She therefore with deep Sighs, looking up to Heaven, implor'd the Mercy and Help of her Redeemer with many Tears; after this she was cast down, but by the fall was neither bruis'd, nor receiv'd the least harm, but sliding down easily and slowly, came safe to the bottom: The Pagans there present, ascrib'd this deliverance to the Magical Inchantments of the Christians, and therefore with the Kings Consent, they carried her several Miles into the Sea, and there left her in a small Boat made of Leather without any Oares, and destitute of all Humane help: But it seems he who commands the Winds and the Seas was her Protector; for by his Power the Boat was carried straight to a far distant Haven, with greater swiftness then either Oares or Sails could have driven her. Being there arriv'd, the young Lady soon after at a place call'd Collenros, was deliver'd without the assistance of a Midwife, of a Son: This Collenros probably is the same which St. Bede calls Coludi, and Ptolomy Colania in the Province of Louden: The next morning St. Servanus came to the place, and seeing the desolate Mother with her Infant, said, My Beloved Child, Blessed art thou who art come in the Name of the Lord: He took them into his care, nourish'd and Baptiz'd them, calling the Mother Thanen, and the Child Kentigern, that is, Chief-Lord. The Child being of a towardly Disposition, profited, much in Learning and Virtue, and was Belov'd of St. Servanus beyond all his Companions, and call'd Munhu, as he is still nam'd among the Scots: So as they who affirm his Birth to have been at St. Asaph in Flintshire, are much mistaken; which mistake perhaps ariseth from his being afterwards Bishop there. However, after 25 years, we shall find him Consecrated Bishop of Glasco, and then more is to be said of him.*

The continual Troubles rais'd by the Saxons, would not permit King Arthur to Solemnize his Coronation, 'till eight years after his Fathers death: But in the year of Grace 516. the Ceremony was Magnificently perform'd in a General Assembly of Bishops and Nobles at Caerleon; St. Dubritius Bishop of that City setting the Crown on his Head. After which the Holy Bishop retir'd into a certain Island in Northwales call'd by the Britains Enhly, and by the English Berdsey, which Island (saith Camden) Was inhabited by so many Saints, that beside Dubritius and Merlin the Caledonian no fewer then 20000 Holy men were Buried there, as Records inform us. Concerning this Island (saith Bishop Usber) It was call'd by the Britains, The Rome of Britain; for the distance of it, the difficulty of Passage, the Sanctity and Security of it, since 20000 Saints are there Venerated as Martyrs, and since it is on all sides encompass'd with the Sea. By which may be collected what esteem the Britains then had of Rome, and what agreement in Religion there was between them.

At this time the Saxons invited more of their Country-men out of Germany: And under the conduct of Colgrin, they subdu'd all that part of Britain, which lyes from Humber to the Sea of Cathanes; whereof, when King Arthur was inform'd, he march'd with an Army towards York, which was then held by the Saxons. Colgrin met him with a great multitude near the River Douglas in Lancashire; but coming to a Battle, Colgrin was

was put to flight, and pursu'd by King *Arthur* to *York*. *Baldulph* the Brother of *Colgrin* at that time lay with some Forces toward the Sea, expecting the coming of the *Saxons*. He intended to make an Irruption by night into King *Arthur's* Army; but the King being admonish'd thereof by Spies, sent *Cador* Duke of *Cornwall* with 600 Horse, and 3000 Foot, to intercept the *Saxons*; which Forces setting on the *Saxons* unexpectedly, kill'd a great number of them, and put the rest to flight. King *Arthur* closely Besieg'd *York*; during which Siege, a famous German Captain call'd *Chelidric* arriv'd in *Albania* with 700 Boats. These great succours frighted the *Britains* from their Siege, so as the King retir'd with his Army to *London*, from whence he sent Messengers to his Nephew *Hoel* King of *Little-Britain*, to inform him of the Calamity of this Illand. *Hoel* to succour his Uncle, landed shortly after with 15000 men at the Haven of *Hamon*, where he was with great Joy and Honour receiv'd by King *Arthur*: Encourag'd with these new Forces, he obtain'd the next year two famous Victories against the *Saxons*; the former near the River *Bafas*, the latter in the Wood *Chelidon*, both in *Lincolnsbire*, near *Lincoln* the chief City. No fewer then 6000 of the *Saxons* were slain, the rest fled into the Wood or Forrest of *Caledon*, and were pursu'd by King *Arthur*, and there Immur'd by great Trees cut down, and laid athwart, so as they were thereby reduc'd to such extream Famine, that they beg'd leave to depart the Realm, leaving all their Spoils behind them: By this Exploit the *Saxons* were driven out of the middle part of *Britain*: Howbeit in the *Western* part they so prevail'd, that *Cerdicus* there establish'd a Kingdom.

Another Victory this Heroick King is said to have obtain'd, though the time be not mention'd, against these Barbarous Enemies near the Castle call'd *Guinnion*. In which Battle the King carried upon his Shoulders the Image of the Blessed Virgin-mother of God, and all that day by the Virtue and Power of our Lord Jesus Christ, and St. *Mary* his Mother, compell'd the *Saxons* to fly, after many had perish'd with a great slaughter; the succeeding Exploits of this King follow after.

Whilst most of the Provinces of that part of *Britain*, which is since call'd *England*, were thus miserably disquieted, the parts thereof since call'd *Wales*, enjoy'd good repose, and were made Illustrious by great numbers of Saints, who flourish'd there; as St. *Dubritius*, St. *Sampson*, St. *David*, St. *Thelian*, St. *Kined*, St. *Paternus*, St. *Daniel*, St. *Justinian* and others, some of these have been already mention'd, and more of their Gests will follow: As for St. *Daniel*, he is reported by Bishop *Usher*, to have built a Colledge or Monastery of the Apostolick Order for the Sacred Exercises of Learned and Pious men in *Arvonnia*, the Country of the *Venedati*, not far from the streight where men pass into the Isle of *Anglesey* out of *Wales*: Which Colledge, was by the Founder call'd the *Port* or *Haven*; It was built in the year of our Lord 516. In the same place, not long after *Malgo Conan* built a City, which for the Beautiful Scituation of it, he call'd *Bancor* or *Bangor*; after it was the seat of a Bishop, wherein this St. *Daniel* was the first who fate: So that Bishop *Goodwin* is mistaken, in affirming, that no Bishop had been there before the *Norman* Conquest. This City of *Bangor* was a place distinct from the famous Monastery of that Name: There was indeed a Monastery in both places; but this was seated in *Arvonnia*, now *Caernarvan*, upon the River *Menai*, dividing it from *Anglesey*, whereas the other was in *Flintsbire*. This was Erected by St. *Daniel*, that

was extant long before, in the Infancy of Christianity under King *Lucius*, as hath been shewn: In both of them there liv'd Monks *Apostolici Ordinis*, because in imitation of the Apostles they practic'd self Abnegation, and a renouncing of Temporal Possessions. This Holy man *Daniel* was joyn'd with St. *Dnbritius* and St. *David* in confuting and condemning the *Pelagian Heresie*, for which purpose he was present in the Synod of *Brevi*; he dy'd in the year of Grace 544. in which year also St. *David* dy'd, and he was bury'd in the Isle of *Berdsey*, call'd to this day in the *Welsh* Tongue *Yrnan mil Saint*. There was at this time two other Saints, who illustrated *Britain* with their Miracles and Sanctity, St. *Justinian* and St. *Patern*; the first took his Original from a Noble Family in *Little Britain*, where, having spent his Youth in Learning, he receiv'd the Order of Priesthood, and by Divine Oracle was commanded to forsake his Country: Whereupon with certain Companions he adventur'd to Sea in a Boat cover'd with Leather, Praying earnestly to God, *That he would so direct their course, that they might come to a Solitude, Commodious for the Exercise of a Spiritual Life*: At length they landed in a Province call'd *Cormer*, where they abode a certain time; in which many repair'd to the Holy man, to partake of his Instructions: Not long after he receiv'd a second Command from God to relinquish that place. Thereupon entring his Boat, and committing himself to the Sea and Winds, he landed in an Island, then call'd *Lemeney*, in which *Honorius* a Devout Son of King *Thefrian* then liv'd a Mortify'd Holy Life, having prefer'd Poverty, and a free Attendance upon God, before all Worldly Conveniences: By him St. *Justinian* was receiv'd with all Benignity, and offer'd the same Mansion, wherein he might without distraction, gain Souls to our Lord: But this offer St. *Justinian* would not accept, but upon condition that the Sister of St. *Honorius* and a Maid attending on her, might no longer abide in the same Island: This scrupulousness was derided by some Mis-believers, but comply'd with by St. *Honorius*, who sent his Sister to another place, that he might enjoy the Instruction and Conversation of the Holy man: After this many repair'd to him to be Instructed in the Christian Faith and Piety, who return'd sufficiently Enlightn'd; both to find the way of Salvation themselves, and to teach it to others. Now when the fame of so great a Saint came to the knowledge of St. *David*; He sent for him, and receiv'd him with great Honour, making choice of him for his Confessor, and under God the chief Director of his Soul, and granted to him and his Brethren convenient Mansions, both in the Island and adjoining Continent, such as they themselves had chosen: It is said the malice and envy of the Devil interrupted and disturb'd the Devout and Mortify'd Life of this Holy man by frequent Illusions, and suggesting scandalous Lies concerning him; But in the end the Enemy of Mankind finding himself vanquish'd by the Saint, and that neither by violent Assaults, nor by malicious Suggestions, he could withdraw him from the Service of God; he attempted other guileful Arts and Machinations, by infusing the Poison of his Malice into the Hearts of three of the Holy mans Servants; for they being reprov'd by him for their Idleness, were soon inflam'd with fury against him; insomuch, as rushing all upon him, they threw him to the ground, and cruelly cut off his Head: Where the Sacred Head fell, a Fountain of pure Water presently flow'd, by Drinking of which in following times, many have been Miraculously restor'd to Health: But in truth greater Miracles succeeded his Death, for
it

it is constantly affirm'd, *That the Body of the Blessed Martyr presently arose, and taking the Head between the two Arms, went down to the Sea-shore, and walking thence on the Sea, pass'd over to the Port call'd by his Name; and being arriv'd at a place where a Church is now built to his memory, it fell down, and was there bury'd by St. David with Spiritual Hymns and Canticles: In which Church our Lord hath frequently vouchsafed to attest the Sanctity of his Servant by many Miracles.* The name of this Island now is *Ramsay*, it lies in sight of *Menevia*, the Episcopal seat of *St. David*, and opposite to it. And it is affirm'd by *Cambden*, *To be famous for the death of of a Holy man call'd Justinian, who coming from Little Britain, liv'd a Solitary Life, but was at last Murdered by his Servants, and inscrib'd in the Catalogue of Martyrs.*

The Sanctity of *St. Dubritius* and *St. David*, &c. Drew into *Britain* from Foreign parts also *St. Paternus* a Devout young man, in the year of Grace 516. (saith Bishop *Usher*) together with 847 Monks which accompany'd him. These fixed themselves in a place call'd *Mauritania*, where *St. Patern* built a Church and Monastery, in which he plac'd the Monks under a Provost and Dean: The Name *Mauritania* seems to be a mistake, for the Church within the Province of the *Dimetæ* or *West-Wales*, was Dedicated to the Honour of *St. Paternus*; after the Pronunciation of the *Britains*, is call'd *Llan Patern Maur*, from which last word, *Mauritania* may creep in: The Monastery here built by *St. Paternus*, sent abroad many Colonies of Religious Persons into the Province *Ceretica*, now *Cardiganshire*: As for the Church he call'd *Mauritania* or *Llan Patern Maur*, it was an Episcopal See, wherein *St. Paternus* himself first sat, whose memory, both as an Abbot and a Bishop, hath been long since Celebrated by a famous Poet *Venantius Fortunatus*: After 21 years spent by *St. Paternus* in governing this See, from him call'd *Paternensis*; He was by Prince *Caradoc*, re-call'd into his Native Country *Little Britain*, and made Bishop of *Vannes*, having left in his former Bishoprick *Kinock* his Successor: There was also another *St. Paternus* a Bishop in *France*, many of whose Gifts have been ascrib'd to the former, so as some doubt is made which of those subscrib'd the Synod of *Paris*, assembled in the year of Grace 569.

About this time dy'd *St. Darerca* Sister of *St. Patrick*, and born in *Britain*, from whence she repair'd to her Brother in *Ireland*; she was also called *Monnynni*, and by some confounded with *St. Moduenna*, of whom more hereafter. *St. Darerca* was a Married Woman, and by two Husbands enrich'd the Church with a numerous and Holy off-spring; by her Husband *Conis*, she is said to have brought forth three Children, *Mel*, *Rioch* and *Menni*, all which accompanied *St. Patrick* in his Journeys and Preaching, and were in several places exalted to the Episcopal Function: Of *St. Rioch* we read, *That he was by Nation a Britain, near Kinsman to the Holy Bishop St. Patrick; and a Deacon when he attended him into Ireland, and that in Beauty and Comeliness of Body, he excell'd all others of that Nation.* But the Beauty of his Soul was much more valuable: He seems to have been Ordain'd Bishop by *St. Patrick*, and to have fix'd his seat in a small Island, which according to *St. Bede* is situated at some distance from the *Western Coasts of Ireland*, and is call'd the Isle of *Whitcalfe*; where *St. Coleman* afterwards built a Monastery, and is promiscuously Inhabited by *English* and *Scots*: *St. Dererca* had many other Sons famous for their Sanctity, but we shall now take notice only of two more Illustrious then

the rest ; the first *Sechnallus*, in *Latin*, *Secundinus*, who wrote the Alphabetical *Hymn* in Praise of *St. Patrick*. The others name was *Auxilius*, who was by *St. Patrick* ordain'd Bishop of *Leimster* (*Laginensum*) and after many Miracles wrought by him, ended his Holy Life in *Cealusalli*, his own City, seated in the Plaines of *Leimster*.

In the year of Grace 519. a *British* Synod was assembled ; upon this occasion. The detestable *Herese* of the *Pelagians* extinguish'd by *St. Germanus* and *St. Lupus*, began to Spring again, to the hazard of the *Catholick Faith*. The Bishops and Abbots of *Cambria* met in *Cardiganshire*, divers Noble-men and other Lay-persons were present out of the whole Country ; many Sermons and Exhortations were made in the publick Audience to confute the said *Herese* : Howbeit, the People were generally so infected therewith, that no reasons or perswasions could prevail with them to return into the Path of Right Faith : At length therefore *Paulin*, a Bishop with whom *St. David* in his youth had been Educated, earnestly perswaded the Fathers to send for *St. David* in the Name of the Synod, who was lately Consecrated Bishop by the *Patriarch*, and was a Discreet and Eloquent man, to afford his assistance to Gods Church now in great danger, but could not prevail with him to forsake his Contemplations, until at last two Holy men, *Daniel* and *Dubritius* by their Authority brought him with them to the Synod. And then all the Fathers there Assembled, enjoyn'd *St. David* to Preach. He commanded a Child, which had lately been restor'd to Life by him, to spread a Napkin under his feet, and standing upon it, he began to expound the Gospel and the Law to the Auditory : All the while he continued his Oration, a Snow-white Dove descending from Heaven, sat upon his Shoulders, and the Earth on which he stood, rais'd it self under him, 'till it became a Hill, from whence his Voice like a Trumpet was clearly heard and understood by all both far and near : On the top of which Hill a Church was afterwards built, which remains to this day : When the Sermon was finish'd, so Powerfully did Divine Grace Co-operate ; that the *Herese* soon vanish'd and was extinguish'd : And the Holy Bishop *St. David*, by the general Election and Acclamation both of Clergy and People, was exalted to be the Arch-bishop of all *Cambria*. By the Confusions of those times, the Decrees of this and other Synods are unhappily lost ; by which we might have been inform'd of the State of the then *British* Church ; yet something of it may be collected out of the Author of *St. David's* Life, who tells us, *That Herese being thus expell'd, all the Churches of Britain, receiv'd their Order and Rule, from the Authority of the Roman Church* ; By which we may see the mistake of some Modern Writers, who will needs affirm that the *British* Church before the Conversion of the *Saxons*, in their Faith and Discipline, were squar'd after the Model of the *Eastern* Church. This Synod *Spelman* calls *Panbritanicum* ; and soon after it, Monasteries were built in several places, and this Holy Bishop *St. David* became the chief Protector of them, and withall a Preacher of such esteem, that all men receiv'd a Rule and Form of Holy living from him. This expedient the Holy Spirit suggested to the Antient Fathers, namely the Building of Monasteries, thereby to promote and fortifie the *Catholick Faith* ; for out of them still proceeded some to instruct Believers in Faith and Holiness of Life. But another Spirit suggested *Dioctlesian*, the Infidel *Saxons*, and some Zealots of late days, to destroy Monasteries, as a sure means to destroy Faith and Holiness also. It may not here

here be unprofitable to describe the form of a Monastick Life instituted by St. David; who having built a Monastery near *Menevia*, in a place call'd *Rosma*, or the *Rosey Valley*, gave this strict Rule of Monastical Profession, That every Monk should labour daily with his Hands for the common good of the Monastery. For Idleness corrupts the Thoughts and Minds of men. The Monks there were not to take Gifts or Possessions from unjust persons, and detested Riches; they had no care to ease their Labours by use of Oxen or Cattle, for every one to himself and his Brethren was instead of Riches and Oxen. They never convers'd together by talking, but when necessity requir'd, but each one perform'd the labour enjoin'd him, joyning thereto Prayer or Holy Meditations on Divine things. And having finish'd their Country work, they return'd to the Monastery, where they spent the remainder of the day till Even, in Reading or Writing: At Even upon the sounding of a Bell, they all left their work and repair'd to Church, where they remain'd till the Stars appear'd, and then went all together to their Refection, eating sparingly, and not to satiety; their Food was Bread, with Roots or Herbs season'd with Salt, and they quench'd their Thirst with a mixture of Water and Milk: Supper being ended, they continued three hours in Watching, Prayers and Genu-flexions. As long as they were in the Church, it was not permitted to any to Slumber, Sneeze or Spit. After this they went to their Rest, and at Cock-crowing, they rose and continu'd at Prayers till day appear'd. All their inward temptations and thoughts they discover'd to their Superior, and from him they demanded permission in all things, even when they were urg'd to the necessities of Nature. Their Cloathing was of the Skins of Beasts: Whosoever desir'd to joyn himself in their Holy Conversation, he was oblig'd to remain 10 days at the door of the Monastery as a Reprobate, unworthy to be admitted into their Society, and there be expos'd to Opprobrious scorns: But if all that time he Patiently suffer'd all Mortifications, he was receiv'd by the Religious Senior, who had care of the Gate, whom he serv'd, and by whom he was instructed; in which condition he remain'd a long time, exercis'd in painful Labours, and grievous Mortifications; and so at last was admitted to the Fellowship of the Brethren. Camden makes mention of this Synod, saying, *Llandevibrevi*, or the Church of St. David near the River Brevi, was built in memory of St. David Bishop of Menevia, in the place where He, during the sitting of a full Synod, confuted and repress'd the Pelagian Heresie reviving in Britain, by the Holy Scriptures and, Miracles; For, as the Fame is, the Earth on which he Preach'd, swell'd up under his feet till it became a Hill. This Synod it seems was celebrated, not in House or Town, but in the open Fields, as afterwards St. Augustine the Monk held a Council in a place, from thence call'd *Augustine's Oak*; and as Antiently *Theophilus* Assembled a Synod in the Cause of *Athanasius*, in a place call'd, *Ad Quercum*, at the Oak. Now whereas in this Synod were Assembled many great Saints and Holy Bishops, the Lights of the British Churches, as St. *Dubritius*, St. *Daniel*, St. *David*, St. *Telian*, and St. *Paulin*, of whom some mention hath been made already, it will not be amiss, here to subjoyn a summary of their respective Gifts; least if they should be set down particularly, there would be such intermixture as might perhaps confound the Readers memory, especially considering the wonderful length of time which most of them liv'd. Concerning St. *Daniel*, enough hath been said. We shall here begin with St. *Dubritius*, who was born in the Province of the *Demeta*, or *West-wales*, Sir-nam'd he was *Guainius*, from the River *Guain*, near which he was born; his Fathers Name is not mention'd, but his

his Mother was call'd *Euedyla*, a Woman of wonderful Virtue and Piety; during his Childhood, he was committed to the care of Teachers, to be instructed in Learning suitable to that Age: In his riper years he made such Progress in Science, that very many, not only among the Ignorant, but the more skilful also, repair'd to him for Instructions. Amongst which were *St. Thelian*, *St. Sampson*, *St. Aidan*, and others: He made choice of a place near the River *Vaga*, proper to receive the great number of Scholars, which came to him; and there directed their Studies. In the same place having built a Church by the direction of an Angel, he there taught the People, and by imposing his Hands, Cur'd frequently the Sick of divers Infirmities; so that they which came to him Feeble, and full of Anguish, return'd Joyful, and in Perfect Health: He was taken from his Employment of Teaching by *St. German* in his second Voyage to *Britain*, and with the consent of King *Mauricus* and all the Clergy, Consecrated Bishop of *Llandaff*, as hath been said in the year of Grace 436. by which account, since he out-liv'd the said Synod of *Brevi*; it is plain, the length of his Life was wonderful, for at that time he had been a Bishop more then 80 years.

In the year 492. *Aurelius Ambrosius* coming to the Mountains of *Ambri*, near to *Caer Carcc*, now *Salisbury*, where the *British* Princes Trayterously Murder'd by *Hengist*, lay, appointed Pastors to two Metropolitan Churches, granting *York* to the Illustrious *St. Sampson*, and *Caerleon* to *Dubritius*, the latter vacant by the Death of *Threminius*; *Geoffry* of *Monmouth* adds, That he was *Primate* of *Britain*, and *Legate* of the *Apostolick See*; Which Dignity it seems was annexed to that Church by *St. German*, from the Authority, which in his Mission hither he receiv'd from *Rome*. In the year 516 He Solemnly Crown'd King *Arthur*; after which being very Aged, as hath been said, he relinquish'd his See, and retir'd into the Isle of *Berdssey* to prepare for his Death; from which repose notwithstanding, his Zeal to the Catholick Faith, drew him to the Synod of *Brevy*, *St. David* being his Successor as aforesaid: Three years after, full of Sanctity and Age, he gave up his Soul into the Hands of his Creatour, in the said Isle of *Berdssey*, where, among a multitude of Saints, he chose his place of Burial, and there his Sacred Body repos'd, until the year of Grace 1120. at which time it was translated from thence with great Honour by *Urbanus* Bishop of *Landaff*, and bury'd in the Cathedral Church on the North-side of the Altar of our Blessed Lady: At which time the whole Country of *Glamorgan* was afflicted with a great Drough, no Rain having there fallen for many Weeks; but when these Holy Relicks were translated, great store of Rain fell, to the comfort of the Inhabitants.

One of the most Illustrious Disciples of *St. Dubritius* was *St. Thelian*, descended of a Noble *British* Family, what-ever the Centuriatours of *Magdeburg* have malignantly wrote of him. From his Infancy he was addicted to Devotion, Prayer, and contempt of Secular Pleasures; and being come to his riper Age, he was for his Wisdom and Piety Sir-nam'd *Helias*, because with his Doctrine he Enlightn'd the Hearts of the Faithful, as the *Sun* doth the World. He was instructed in the Holy Scriptures by *St. Dubritius*, till he was enabled to clear the most difficult places therein. Then having heard the fame of a certain wise man call'd *Paulinus*, he went to him to confer with him of the most abstruse Mysterries of Gods Word; by this means he contracted Friendship with *St. David*, a man of great Perfection in Sanctity; insomuch as their Hearts were so firmly knit together by

by Charity and the Grace of Gods Holy Spirit, that in all things they had but one Will: When *St. Dubritius* was translated from *Landaff* to the Metropolitan Church of *Caeleon*, *St. Thalian* succeeded him in *Landaff*, wherein he sate many years; For, it is said, he dy'd not until the coming of *St. Augustine* into *Britain*, by whom his Successor *St. Oudocens* was Consecrated: When a certain Infection, call'd the Yellow Plague infested *Britain*, raging against Men and Beasts, by Divine Admonition he departed into a far Country, accompany'd with many Disciples, where he abode, 'till by the same Authority he was re-call'd: Neither did he cease day or night by daily Prayer and Fasting to Pacifie Gods Wrath; and then gathering together all his Devout Companions, return'd; and all his Life after exercis'd Supreme Jurisdiction over all the Churches in the *Western Britain*: He dy'd at last, being replenish'd with all Virtues in a good Old Age. Many Miracles are recorded to be done by him, both before and after his Death: One of them only which Bishop *Godwin* thought not fit to pass over, is this, *After he was dead, the Inhabitants of three several places contended earnestly, which of them should enjoy his Body: Those of Penualum, where his Ancestors had been Buried, those of Lantelio vaur where he dy'd; and those of Landaff among whom he had been Bishop. When therefore no agreement could be made amongst them, there appear'd presently three Bodies, so like to one another, that three Eggs resemble not more perfectly: Whereupon each of those People took one of them, and so ended the Controversy: But by frequent Miracles at his Tomb in Landaff, it appear'd that the Inhabitants thereof possess'd the true Body.*

Now whereas mention is made of *Paulinus*, said to be Instructor to *Thelian*, and who sent for *St. David* to the Synod of *Brevi*: His true Name seems to be *Paulens*, of whom we find it thus written, *That St. David, as soon as he was promoted to Priesthood, went to Paulens a Disciple of St. German; and that in a certain Island he led a Holy Life acceptable to God, and that St. David liv'd with him many years, and follow'd his Instructions. Paulens at last by extream pains in his Eyes, lost the use of them: Whereupon calling his Disciples together, he desir'd that one after another, they would look upon his Eyes, and say a Prayer or Benediction on them: But receiving no benefit thereby, David said to him, Father command me not to look you in the face, for ten years are past since I studied the Scriptures with you, and in all that time I never had the boldness to look you in the face; Paulens admiring his Humility, said, Since it is so, it will suffice, if by touching mine Eyes thou pronounce a Benediction on them; Presently therefore, as soon as he had touch'd them, Sight was restor'd to them.*

The same year wherein the Synod of *Brevi* was Celebrated, *Cerdic* began the Kingdom of the *West-Saxons*, *That is* (saith *Huntingdon*) *in the seventy first year after the first coming of the Saxons, in the reign of the Emperour Justin the Elder.* This *Cerdic* is said to be Crown'd with Pagan Ceremonies at *Winchester*, in a place which once had been the Church of the true God, but which these Barbarous Heathens had chang'd into a Temple of *Dagon*, after they had slain all the Monks who serv'd God there. The raising of this new Kingdom, disproves the Fictions of *Geffrey of Monmouth*, concerning the great and frequent Victories of King *Arthur* in these days. It is likely to be more true, which *Huntingdon* expressly declares, namely, *That this year a terrible Battle was fought between Cerdic and the Britains, and that on both sides the Captains Fought Magnanimously till Even;*
but

but then the Saxons got the Victory, which would have been more Bloody to the Britains, had not the darkness hindred the Pursuit : After this the Fame of *Cerdic* and his Son *Kenric* was largely spread through the whole land ; and from that day began the Kingdom of the *West-Saxons*, which having swallow'd all the other Principalities, remains to our times. Many Battles are said to have been Fought between King *Arthur* and this *Cerdic*, wherein, sometimes one, sometimes the other had the better ; But at last King *Arthur* grew weary, and contenting himself with an Oath of Fidelity from *Cerdic*, gave him the Provinces of *Hampshire* and *Somerset*. Some Authors affirm a League to have been made between them, wherein a special Privilege was provided for *Cornwall* to be permitted upon an Annual Tribute, the free exercise of Christian Religion : Which Indulgence seems to be prov'd by the great number of Saints, which in those and the following times flourish'd in that Province ; whereas scarce any can be found in other parts of *Britain* subject to the *Saxons* : And in truth it is very like that great multitudes of *Britains* flying from the fury of the *Saxons*, betook themselves to *Cornwall* and *Wales*, as places most distant and more defenceable, and where they might expect better Conditions, and more advantage of resisting their new Masters, then in other parts ; for no doubt this Kingdom of the *West-Saxons* was made up of more Provinces than *Hampshire* or *Somerset*, so that *Cerdic* had good footing in *Devonshire*, *Dorsetshire*, *Barkshire* and *Wiltshire*, to which shortly after was added the *Isle of Wight*, bestow'd by *Cerdic* on his late arriv'd Kinsmen *Stuffa* and *Whitgar*, who destroy'd the *British* Inhabitants there at *Whitgarburg*, so call'd from *Whitgar*, but now contractedly *Caresburg*. While *Cerdic* was busie in establishing his new Kingdom, in the year 520. *Colgrin*, *Baldulf* and *Cheldric*, whom King *Arthur* had lately subdu'd at *York*, and forc'd to abjure the land ; returning, landed at *Totness*, from whence passing through *Cerdic's* Dominions, they came to the City of *Bath* and Besieg'd it. King *Arthur* hearing thereof, caus'd the Hostages which they had left to be Hang'd ; and gathering a mighty Army, came to raise the Seige ; where the Armies being joyn'd, he calling on the Name of the Blessed Virgin *Mary*, whose Image he wore over his Armour, slew great numbers of his Enemies, and amongst the rest, *Colgrin* and his Brother *Baldulf*, which *Cheldric* perceiving, fled, and was pursu'd by *Cador* the Duke of *Cornwall* to the *Isle of Thanet*, and there slain by him, the rest being forc'd to yield. King *Arthur*, as may be remembred, obtain'd a Battle before he was King near *Bath* at the Mountain *Badonicus* ; now this is likely to be another defeat given by King *Arthur* to the *Saxons*, and the City of *Bath* being in the utmost extremity West-ward of *Cerdic's* Kingdom, it might at this time have been in the possession of the *Britains*. As for King *Arthur's* invoking the assistance of our Blessed Lady in the Fight, it was a Devotion generally practic'd by the Church in this Age. For two years before, there having been Assembled two Councils in the East, one at *Jerusalem*, and the other at *Constantinople*, the Synod at *Jerusalem* wrote to the Bishops of the other Council thus, *We beseech you most Holy Bishops, to Pray with us to our Lord for these things, for the Necessities of Gods Priests ought to be common ; make your Supplications likewise with us to the most Holy and Glorious Virgin Mary, Mother of God, that she would intercede for the Peace of the Catholick Church, and for the Victory and long Life of our most Excellent and Pious Emperour ;* The like practice we find else-where, of which many
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Examples may be given: The next year King *Arthur* was call'd into the *Northern* parts to assist Prince *Howel*, who three years before was come out of *Little Britain* to his Aid, and was now Besieg'd by the *Picts* and *Scots* in the City call'd *Acluid*, wherein he lay Sick. Upon King *Arthur's* approach, the Enemies retir'd to a place call'd *Mureif* whither he pursu'd them; but they escaping by night, fled to a Lake call'd *Lumoney*: Whereupon King *Arthur* gathering many Ships together, encompass'd the Island, and in 15 days brought them to such extreme Famine, that many thousands of them Perish'd: In which utmost danger the Bishops of that Region came Barefoot to the King with Tears, beseeching him, *To take pity of that miserable People, and to give them some small portion of that Country, to inhabit under the yoke of perpetual Servitude.* The King thus mollify'd with the Tears of the Bishops, pardon'd his Enemies, and granted their request; Hence it is, that some Writers ground the subjection of *Scotland* to the Crown of *Brittain*, and particularly *Walsingham*; but certainly better grounds may be found of it than this. Whereas it is said, that certain *Pictish* and *Scotish* Bishops were Supplicants to this King for their Distress'd Countrymen; it hath been already demonstrated that the Province of the *Picts*, where the City of *Acluid* is seated, had many years before receiv'd the Christian Faith by the Preaching of St. *Ninianus*; but who were his Successors is hard to conjecture. In the Annals of *Ireland*, mention is made of a certain Bishop call'd *Nennion*, who is said to have flourish'd in *Britain* about the year 520. and to have had his seat in a place call'd the great Monastery: This man probably was the Successor of St. *Ninianus*, and that great Monastery the same with *Candida Casa*, where the Monument of that Apostolick Bishop was, which by reason of frequent Miracles wrought there, invited great numbers of Devout men to embrace a Canonical Life: Of this Bishop *Nennion* we read in the Life of St. *Finanus*, *That he having been in his Childhood instructed by St. Coleman, was afterward recommended to the care of Nennion, when he came into Ireland, and return'd with Nennion into Scotland, and there Learn'd of him the Rules of a Monastical Life at his Sec, call'd the great Monastery.* *Finanus* there also studied the Holy Scriptures, and by invoking the Name of Christ, is said to have wrought many Miracles. And having been thus instructed by *Nennion*, he took a Journey to the See Apostolick, there to supply his defects in saving knowledge; seven years he continu'd at *Rome*, daily advancing in Sacred Science, and then ascended to the degree of Priesthood. This *Nennion* in probability, was one of those who interceded with King *Arthur*, and about the same time that St. *Finanus* liv'd under his Discipline.

I shall pass by the Death of *Guenevera* King *Arthur's* Wife, and his second Marriage with great Solemnities at the sametime, with the Prodigious Victories ascrib'd to him by some of our Writers in Foreign parts, and proceed to other transactions more probable occurring in his time.

In the year 527. two new Kingdoms were Erected in *Britain*, without any disturbance from King *Arthur*, in the Eastern Provinces of *Norfolk*, *Suffolk* and *Cambridgeshire*, the Kingdom of the *East-Angles* was Establish'd, and in *Middlesex* and *Essex* the Kingdom of the *East-Saxons*: Which of these Kingdoms were first Erected, is uncertain; but both without doubt much about the same time. The first King of the *East-Saxons*, is believ'd to be *Erkenwin* the Son of *Offa*, and the Kingdom of the *East-Angles*, is thought

to begin under *Uffa*, from whom the succeeding Kings were Antiently call'd *Uffings* : The year following the *Isle of Wight*, by the *Britains* call'd *Gnith*, which signifies a divorce or renting asunder, and by the *Saxons* *Witland*, was Conquer'd by King *Cerdic*, and given to his Nephews *Stuffa* and *Whitgar* : But while *Cerdic* busied himself about the Invasion of the *Isle of Wight*, *St. David* Bishop of *Menevia* Assembled a Provincial Synod, call'd the Synod of Victory, wherein all the Clergy of *Wales* or *Cambria* met together, and confirm'd the former Decrees of the Synod of *Brevy*, and added new ones for the Churches benefit ; from which two Synods all the Churches of *Cambria* receiv'd their Ecclesiastical Orders, which also were confirm'd by the Authority of the *Roman* Church : These Decrees were committed to Writing with his own hand, and reserv'd in his own Church, the Copies thereof being communicated to other Churches in that Province, all which with many other Treasures of that Noble Library furnish'd by him, have been lost, partly by Age and Negligence, but principally by the Incurfions of Pirates, who, from the Isles of *Orkney*, every Summer us'd to waste the Sea-Coasts of *Cambria* : This loss indeed is to be deplor'd, since by those Records we might have perfectly understood the state of the *British* Churches : However, we are assur'd that those Churches were regulated according to the *Roman*, and practic'd the same both in Doctrine and Discipline, and consequently, that *St. Augustine* sent after to Convert the *Saxons*, brought no Novelties with him, since *St. Gregory* who sent him, was exalted to *St. Peter's* Chair, not above 60 years after this Synod. It is written in the Life of *St. Kined*, That when *St. David* had publish'd his Edicts for assembling this Universal Council of *Cambria*, he humbly invited *St. Kined* to it ; who excus'd his not coming, in regard, that for his sins, he was become distorted and crooked in his Body ; and was besides unable to undertake such a Journey : Whereupon it is said, that *St. Kined* by the Prayers of *St. David*, was restor'd to Heath and straightness ; and by his own Prayers reduc'd again to his Infirmary and Crookedness. Whether this were so or no, certain it is, that this *St. Kined* fill'd *Britain* with the fame of his Sanctity : He liv'd a Solitary Anachoreticall Life in the Province now call'd *Glamorganshire* ; probably in the same place where yet remains a Chappel, call'd *St. Keneth's* Chappel, left as a Monument of his Sanctity, as *Cambden* witnesses. The Celebrating this Synod, is the last publick Action we find recorded of *St. David*. He would not accept of Metropolitick Jurisdiction, but upon condition, that he might transfer the See from *Caerleon* to *Menevia*, a place of Remoteness and Solitude ; and in the Neighbourhood of many Saints and Religious Persons in the Islands and Territory adjoining, and therefore most acceptable to him : Which Translation was approv'd by King *Arthur* and the Synod not then dissolv'd : This *Menevia* is seated in the Province of the *Dimeta*, now *Pembrokeshire*, adjoining to the most remote Province of *Britain*, where the Soyl is Stony and Barren, neither Cloath'd with Wood, nor interlac'd with Rivers, nor adorn'd with Meadows, but expos'd to the Sun and Windes ; yet with this Penury the Antient Saints and Bishops were best contented, accounting the remoteness from Worldly Tumults and noise, to recompense sufficiently all such Incommodities. This *Menevia*, or as the *Britains* call'd it *Menew*, was in memory of this Holy Bishop nam'd by the Converted *Saxons*, *David Minster*, and by the *Britains*, *Twy Davy*, that is, *David's House*, and at this day, *St. Davids* : The Bishop whereof, was for many Ages the Metropolitan

of

of *Cambria*, but at length became subject to *Canterbury*: Notwithstanding the Inhabitants of *Wales* since the *Norman* Conquest commenc'd a Suit against the Arch-bishop of *Canterbury* for their former Right and Independance, but the Cause was judg'd against them. The Pastoral care and Zeal of *St. David* in maintaining the Catholick Faith against *Hereses*, especially against *Pelagianism*, and Ecclesiastical Discipline against Vices and Disorders, was signally approv'd, and manifested in the Synod of *Victory*, Assembled by him ten years after his Consecration: Neither was this his Pastoral care confin'd to his own Province, but extended it self abroad also, even to *Ireland*, from whence he was often visited and consulted by Devout men. In those days it was a frequent custom amongst the *Irish*-men to go in Pilgrimage, and their Devotion was to visit the Monuments of the Apostles in *Rome*: Amongst the rest, one *Barro*, an Abbot in the Province of *Cork*, went thither, and in his return, pass'd by *Menevia*, where he staid for the accommodation of a Ship and Wind. And indeed it was the practice of Devout *Irish*-men, either in their going or returning, to seek the Conversation of the Holy Bishop *David*, whose Name like a precious fragrant Oyntment, was spread all abroad: It appears by Bishop *Usher's* Catalogue, that *Irish* Saints were to be sort'd into several Orders, according to the times wherein they liv'd.

The first Order, Was of such as liv'd either Contemporaries with *St. Patrick*, or presently after him.

The second Order, Contain'd such Saints as liv'd about this Age; such as were *St. Finanus*, call'd by the *Irish*, *Fin*, and by the *Britains* *Gain* or *Win*, *St. Brendon*, &c.

It is said the Saints of the second Order receiv'd the right Order of Celebrating *Mafs* out of *Britain*, from Holy men there living, as *St. David*, *St. Gildas* and *St. Doc*: Moreover, *St. David* sent over some of his Disciples into *Ireland*, who grew famous for their Learning and Sanctity, of whom the most Illustrious was *St. Aedan*, call'd by the *Irish* *St. Madoc*. After he grew renown'd for his Piety and Miracles, he built at length a Monastery near the City of *Fernes*, where having collected a great number of Devout Brethren; he Consecrated himself to the Service of God, living according to the form and rule which he had receiv'd from his Pious Father *St. David*, the same which was observ'd by the Monks in *Egypt*. This *St. Aedan* was afterwards Bishop of *Fernes* and Metropolitan of *Leinster* while *St. David* liv'd, whom he us'd to consult in Affairs of difficulty. After many years spent by the Holy Bishop *David* in the exercise of all Christian Virtues, it pleas'd Almighty God in love to him, and just anger to the Ungrateful *Britains*, to translate this burning and shining Light from Earth to Heaven, there to shine in Glory to all Eternity: According to the best account. He dy'd in the year of Grace 544. having liv'd 82 years, though some writers affirm him to have liv'd much longer. It is said, That when the hour of his Dissolution approach'd, the Angel of the Lord appear'd to him, saying, The day so much desir'd by thee, is now at hand; prepare thy self, for on the Calends of March, our Lord Jesus Christ, attended with a multitude of Angels, will come to meet thee; Whereupon the Holy man of God said, O Lord dismiss now thy Servant in Peace: The Brethren who assisted him, having heard the sound of these words, but not well understanding the sense, fell Prostrate to the ground in great fear: Then the Holy Bishop cry'd with a loud voice, Lord Jesus Christ receive my Spirit: Upon

this the Brethren pour'd forth loud Complaints, but he asswag'd their sorrow with mild and comfortable words, exhorting them to be constant in their good profession, and unanimously to bear to the end that yoke which they had undergone, and to observe and fulfill whatever they had seen or heard from him; and from that hour, to the day of his death, he remain'd in the Church, exhorting and encouraging them. But when the hour of his departure was come, our Lord Jesus Christ vouchsafed his presence, as he had promis'd by his Angel, to the infinite Consolation of the Holy Father; who at the Heavenly sight, exalted in Spirit, cry'd out, O my Lord take me after thee; With which words in our Lords company, he gave up his Spirit to God, upon the Calends fore-mention'd; and being associated to a troop of Angels, mounted up to Heaven with them. The Death of this Holy Bishop, is said to have been divulg'd by an Angel, and in an Instant spread through all Britain and Ireland. That this was so, seems to be confirm'd by a passage in the Life of St. Kentigern, of whom it is said, That having one day continu'd his Prayers with more than ordinary Devotion, his face seem'd as on fire, the sight whereof fill'd the by-standers with great amazement; when Prayers were ended, the Saint began to lament bitterly, and when his Disciples demanded a reason of his sorrow, he sate a while silent, and at last said, My dear Children, know for certain that the Holy Bishop David, the Glory of Britain, the Father of his Country, is this day dead, he has escap'd out of the Prison of his Body, and is flown to Heaven: Believe me, I my self have seen a multitude of Angels conducting him into the Joy of our Lord; and our Lord himself at the Entrance of Paradise, hath Crown'd him with Glory and Honour. Know also, that Britain, which is depriv'd of so great a Light, will a long time mourn for the Absence of such a Patron, who oppos'd himself to the Sword of our Lord when it was half drawn out, for the destruction of that Nation, in revenge of their Sins and Impenitence: Now will God deliver up Britain to a strange Nation which know him not, and Pagans shall enjoy the land of its Inhabitants: Christian Religion shall be utterly dissipated in it, 'till the time prefix'd by God be ended. But after that, it shall through the Mercies of our Lord, be restor'd to its former state; yea to a far better and more Happy. St. David was Buried in his own Church of *Menevia*, which he had lov'd above all Monasteries of his Diocess; because St. Patrick, who had Prophesied of his Nativity, had been Founder of it: And also indeed he was bury'd there by the command of *Malgo* King of the *Venedae*: But after 500 years he was Solemnly Canoniz'd by Pope *Calixtus* the second. This Church at first was Dedicated to St. *Andrew*, but after took St. *David* for its Patron, and the whole Diocess was thence call'd St. *David's*. The memory of his Sanctity was so precious, that within a few years after his Death, the visiting of his Church prov'd a great Devotion of those times; St. *Oudocus* Successor of St. *Thelian* in the Bishoprick of *Landaff*, after a Pilgrimage to visit the Monuments of the Holy Apostles at *Rome*, made another to this Church of St. *David*; and after, when any one had a desire to go in Devotion to *Rome*, and was hindred by dangers or difficulties, he might equal the merit of such a Pilgrimage by twice visiting this Church of St. *David*; perhaps as a compensation allow'd by the Pope: St. *Kinoc* or *Cenac* was St. *David's* Successor, translated thither from the See of St. *Patern*; of whom, and other Successors in the See of St. *David* little is found: To keep the story of this worthy Bishop entire, some interruption may be observ'd to have been made in the order of Time. It is therefore requisite to return to its due course.

In

In the year of Grace 532. *Otta* King of *Kent* dy'd, leaving his Son *Irmeric* Successor in his Kingdom, who was Illustrious for nothing more, than that he was the Father of *Ethelbert* the first Christian King among the *Saxons*. Two years after dy'd also *Cerdic* King of the *West-Saxons*, in the 16th. year of his Reign; to whom succeeded his Son *Kenric* in all his Dominions except the *Isle of Wight*, which he left to his Sisters Son *Whitgar*, whom he lov'd especially for his Military Skill. The great Commotions in *Britain*, and Cruelty of the *Saxons*, compell'd many to seek the means of serving God abroad; amongst whom was a Holy Priest call'd *John*, who retir'd to *Tours* in *France*, there to live in Prayers and Solitude; but after his Death his Sanctity by the good pleasure of God was made known by a Miracle, thus related by that famous Bishop *St. Gregory* of *Tours*. Not far from the Church of *Caion* (saith he) rests the Body of a Priest Nam'd *John*, by Nation a *Britain*; who living here with great Devotion and Sanctity, Our Lord was pleas'd by him Miraculously to restore many to Health: The better to attend his Divine love, he avoided the sight of men, confining himself to a little Cell or Oratory, over against the Church of *Caion*; where, in a little Orchard, cultivated by himself, he had planted a few *Lawrel Trees*, which now are so increas'd, that the Boughs of them being drawn together Arch-wise, do afford a very pleasing shade; under those *Lawrels* his custom was to sit Reading or Writing: After his Death, among the said Trees there was one which through Age was quite Wither'd; He who had the care of these Trees, digg'd up the root of the dry Tree, and of the Body of it hew'd out a Bench, upon which he us'd to sit: After he had made such use of this seat above two years, thought of remorse came into his Heart; I believe (saith the Holy Bishop) by Divine Inspiration, which forc'd the man to say; Alas! Sinner that I am, why do I for my Convenience make use of a seat, fram'd of the Tree, which so Holy a Priest Planted with his own Hand: Whereupon he presently digs a hole and puts the seat into it, having cut off the Feet which supported it, and then cover'd it with Earth: The very next Spring this dry Bench sprouted forth into Green Branches, and prosper'd so well, that at this day there are proceeded from it several young Trees of great height; and which every year, by our Lords Blessing, sprout forth more and more. About this time dy'd *St. Morchus*, or *St. Mochanus* a British Priest: In the beginning of the *Saxon* Troubles, he forsook his Country, and pass'd over to *Lagh* or *Louth* in *Ireland*, a pleasant place: *St. Patrick* had formerly had a resolution to build a Church there, but was commanded by an Angel to consign that place to this *Morchus*, shortly to come thither and end his days there in great Sanctity, as he did accordingly: He was often times visited by *St. Patrick*, whose Disciple he became, and took the care of 12 Leapers recommended to him by *St. Patrick*. He Prophefied of the Holy man *Columba*, and was after Consecrated Bishop of *Louth* by *St. Patrick*: As for the relation of his living 300 years as a punishment inflicted on him by *St. Patrick*, it is justly rejected; so also of his succeeding *St. Patrick* in the See of *Armagh*, for good Records put it out of doubt that *St. Benignus* was by him design'd for that succession.

In the year 539. *St. Kentigern* being no more then 25 years of Age, was Consecrated Bishop of *Glasgow*: As for his wonderful Birth, it hath already been related, and how his Mother was preserv'd by *Servanus*: He so much profited under the instruction of *Servanus*, that he became his dearly beloved Disciple; afterwards he went to *Glasgo*, where he liv'd alone

alone in great Abstinence, until the King and Clergy of the Region, now call'd *Gallway*, with other Christians there, which were but few, chose him for their Pastor and Bishop, notwithstanding the utmost resistance he could make. They sent for one single Bishop out of *Ireland*, whom they caus'd to Consecrate *St. Kentigern* after the then usual custom among the *Britains* and *Scots*; for at that time a practice had got footing, to use no other Ceremony in the Consecration of a Bishop, but only the infusion of Sacred Chrism on their Heads, with Invocation of the Holy Spirit, Benediction, and Imposition of Hands: For these Islanders, remov'd as it were out of the World, by the continual Invasion of *Pagans*, were become ignorant in the Ecclesiastical Canons: For which cause the Law of the Church condescended to them, and admitted an excuse in this regard, so as Ecclesiastical Censure did not touch them; notwithstanding, as is hereafter mention'd, *St. Kentigern* made ample satisfaction for this defect: His Diocese extended it self, according to the limits of the Kingdom of *Cumbria*, from the famous Wall formerly built to secure the *Britains*, reaching from Sea to Sea as far as the River *Ford*, or *Scotish-Sea*. The defects in this Consecration were,

First, His Age, for at a Council held then not long before, a Decree was made, *That no Metropolitan should presume to Ordain any one Bishop, before he arriv'd to 30 years, the Age of a perfect man; least he should through Youth, incur some Error.*

Secondly, The first *Nicene* Council order'd, *That if any one were made a Bishop, without the Judgement and Consent of the Metropolitan, he was forbidden to exercise his Episcopal Function*; And in this Ordination of *St. Kentigern*, there was no consent of the Metropolitan, nor so much as concurrence of any Neighbouring Bishop.

Thirdly, The first Canon of the Apostles, confirm'd by many Councils, enjoins, *That every Bishop should be Ordain'd by at least two or three Bishops*: Whereas *St. Kentigern* was Consecrated by one single Bishop, who was a Stranger of a Forreign Nation.

Fourthly, In the Consecration of Bishops, the Antient Fathers for the Dignity of that Degree, ordain'd many Rites to be observ'd, beside such as belong to the Essence of that Sacrament, *As Anointing the Head with Chrism, with Invocation of the Holy Spirit, Signing the Person with the Sign of the Cross, Imposition of Hands*; Together with several other Rites adjoyned for the Adorning the House of God, the defect whereof did not vitiate the Sacrament, but the Person only.

Now in all these Points some Defects there were in the Ordination of *St. Kentigern*, which when he afterwards call'd to mind, caus'd great uneasiness and remorse in him; a Custom introduc'd among *Britains*, to ordain thus imperfectly, crept in since the Disturbances made by the *Saxons*, so as the Ecclesiastical Canons were either forgotten, or render'd unpracticable, for that there were no Metropolitans, or at such distance, that they could not be had, most places wanting not only Bishops, but Inhabitants; and it is probable in the present case the very *Chrisme* was furnish'd out of *Ireland*. It therefore is manifest, that these Disorders were excuseable, because unavoidable: But in Peaceable times the practice was otherwise, and the Canons were duly observ'd, and the *British* Faith unblemish'd. And by this we may see, that the *Britains* in their Ordinations before *St. Gregory's* time, conform'd themselves to the *Roman* Church, and not to the

Eastern,

Eastern, as some would collect; for in truth no *Eastern* Church can be found, which neglected any of these Ceremonies. However, to be sure the *Britains* in their Discipline establish'd by Councils, demanded a Confirmation from the See Apostolick: And this appears by the Demeanor of *St. Kentigern* himself; for being after afflicted in mind, for those Defects in his Ordination, he sought not Council from any Metropolitan, but from the Supreme Bishop in *Rome*, to whom the custody of Ecclesiastical Canons was committed, and who had Authority to enjoyn the observati- on of them, and punish, and regulate the neglect: Therefore *St. Kentigern*, as we find recorded, went several times to *Rome*, where he candidly laid open his Life, his Election, Consecration, and all the circumstances of it to *St. Gregory* the special Apostle of the *English*: Upon which the Holy *Pope* perceiving, that he was a sincere man of God, confirm'd his Consecration, knowing it came from God. Moreover, at the earnest request of *St. Kentigern*, though with some unwillingness, he condescended to supply those small defects, which were in his Consecration, and so dismiss him to the work of his Ministry enjoyn'd him by the Holy-Ghost. So that it appears nothing essentially necessary in this Consecration was omitted, because the Holy *Pope* supply'd the defects meerly upon importunity. The greatest fault the Holy Bishop could impute to himself, was his being Consecrated by one only Bishop against the express Canon of a General Council; though indeed considering the danger and unquietness of the times, if the words of the Canon were transgress'd, yet the intent was not, as not obliging to Impossibilities: And this sense of the Canon appears by the Resolution of *St. Gregory* to *St. Augustine*: That he being the only Bishop in the Church of the *Angli*, might himself alone ordain other Bishops. It is said of this *St. Kentigern*, That during the whole course of his Life, his custom was to eat only every third day, and sometimes every fourth; his food was Bread, Milk, Cheese and Butter: He always abstain'd from Flesh and Wine, or any other Drink which could Distemper. Next his skin he wore a very rough Hair-cloath, and over that a Garment made of Goat-skins, together with a close Cowle, and his uppermost cloathing was a white Albe. He always wore a Stole, and carried a Pastoral Staff or Crosier, not Spherical, Gilded or set with precious Stones, but of simple Wood, bowing back at the Top; and in his Hand he ever held a Book, thus was he always in readiness to exercise his Function, whenever necessity or reason requir'd: He lay in a stone Chest made hollow like a Biere; under his Head lay a stone, and under his body were cast Cinders and Cilice of Hair; in which posture with some unwillingness, he admitted a short sleep; after which he would plunge himself into Cold Water, and so recite the whole Psalter: This practice neither Snow nor Rain interrupted, nor any thing but Sickness, or Journeying: He fix'd his Episcopal See in the City of Glasco, where he also ordain'd a great Congregation of Religious men, who liv'd according to the form of the Primitive Church, in community of all things: The Infidels in his Diocese, he converted to the Faith, Apostates and Hereticks by his sound Doctrine he reduc'd to the bosome of our Holy Mother the Church. He every where threw down Idols and Images of Devils, and built some Churches: He distinguish'd Parishes by their certain bounds: He was always travelling to gain Souls to God; never riding, but in imitation of the Apostles, always going on foot; And because he would not eat his Bread in Idleness, his custom was to labour with his hands in Agriculture.

About this time our famous King *Arthur*, upon some unknown occasion Abroad, left the Administration of his Kingdom to his Nephew *Mordred*, Son of *Loth* King of the *Picts* by his Sister; *Mordred* in the Absence of his Uncle, invades his Throne, upon pretence King *Arthur* was a Bastard, and born out of Lawful Marriage: To this Treason the Traytor adds the Crime of Incest, violently taking his Uncles Wife Queen *Guenhumara*: And to strengthen himself, he enter'd into a Confederacy with the King of the *West-Saxons*, to whom he yielded up several Provinces. This infamous Crime soon brings King *Arthur* back into *Britain*, inflam'd with rage against his abominable Kinsman. *Mordred* was prepared to hinder his landing, where a Cruel Battle was fought between them, in which *Auguselus* King of *Albania*, and *Walwan* another Nephew of King *Arthur* were slain; notwithstanding which, at last King *Arthur* with infinite difficulty landed, and renewing the Fight, made a great slaughter of his Enemies, compelling *Mordred* to fly to *Winchester*, whither he was pursu'd by King *Arthur*; where in a second Battle, after much Blood-shed, he was again put to flight toward *Cornwall*: But King *Arthur* not ceasing to follow, at last overtook him near the River *Camblan*, where *Mordred* having rang'd his Forces, in a desperate fury rush'd amongst his Enemies, resolv'd rather to die, than once more to shew his back to them. In this Combat, which continu'd almost a whole day, after horrible Bloodshed on both sides, King *Arthur* with the Courage and fury of a Lion, rush'd into the Troop where he knew *Mordred* was, and making way with his Sword, at last with horrible slaughter dispers'd the Enemies: There fell the Traytor *Mordred*, and with him several *Saxon* Commanders, *Elaphius*, *Egbrith* and *Bruning* and many thousands with them: But this Victory cost King *Arthur* his Life, for in the Combat he receiv'd a Mortal Wound, and was convey'd by the Charity of a Kins-woman of his, a Noble Matron call'd *Morganis*, into the Island of *Avallonia*, now *Glastonbury*, which gave occasion to the foolish *British* Bards to invent the Story, Of *Morganis* a Faery Goddess, who carried the Body of King *Arthur* into *Avallonia* by Magick skill, with promise to Cure his Wounds, and that he should return with his former Strength and Courage to govern the *Britains*; Who for many Ages expected his return, as foolishly as the coming of the *Messias* is look'd for by the *Jews*. When *Guenhumara* heard of her Husbands return, she fled to the City of *Caerleon*, and there took the Habit of a Religious Woman among the Nuns in the Monastery of *St. Julius* the Martyr: The true reason why King *Arthur* would be carried to the Monastery of *Glastonbury* doubtless was, partly to prepare himself more perfectly for Death in the company, and by the assistance of the Holy Monks there; and that after his death he might be bury'd among such a world of Saints as repos'd there from the beginning of Christianity: The like we read of *Constantine*, who for the like purpose was bury'd in like manner, That he might have the Prayers of such as in succeeding Ages should come to visit those Monuments: King *Arthur* before his death gave to that Monastery, *Brent*, *March*, *Poulden* and other Lands besides, which the *Pagan Angli* took away; but after being Converted to the Faith, restor'd with Advantage. King *Arthur* appointed for his Successor a Kins-man of his call'd *Constantine*, and having recommended himself to the Prayers of the Monks, he dy'd Happily, and after a Christian manner was bury'd with a Cross. His conveyance to *Glastonbury* was it seems by his own Order, and done with all Secrefie, and by

by like order his Death and place of Burial studiously conceal'd. For, (says *Matthew Paris*) the King dying, was desirous to be hidden, least his Enemies should insult, and his Friends be molested at so great a Calamity. Hence it is that Histories relate little or nothing of his Death and Burial; Insomuch, as the British Nation out of their Affection to him, contend that he is still alive; upon which occasion the Prophecy was invented and father'd upon Merlin, That he should appear and reign once more.

It seems in the year of Grace 1142. the Sepulchre of King *Arthur* could no where be found; whereas the Sepulchre of his Heroick Nephew *Walwin* had then lately been found in the time of King *William* near the Seacoast, and was 14 Foot long: But a while after, in the time of *Henry* the II. by the industry of certain Devout persons King *Arthur's* Monument was found, and the expectation of his return thereby vanish'd among the *Welsh* People: The manner how it was found, is set forth by many Authors; one of which affirms, That the Abbot who found it, shew'd him the Cross which lay over King *Arthur's* Body, the Characters whereof he read: But we may receive the most Authentick account of this from the great Table of *Glastonbury*, fram'd on purpose to preserve the memory of this Invention, wherein it is thus written, *In this Island Avallonia, or rather this Tomb of Saints at Glastonbury; do rest King Arthur, the flower of the Kings of Britain, and Guenhavera his Queen, who after their Decease were Honourably Bury'd near the Old Church, between two Stone Pyramids, heretofore Nobly Engraven; and in the same place have their Bodies rested for many years, to wit, 628. years, untill the time of Henry de Soili, who after the burning of the said Church, was Abbot there: This Abbot after many admonitions by several persons, commanded men to dig between the said Pyramids: They dig'd exceeding deep, and at last found a very great Bier of Wood shut close up, which, with their Instruments they open'd, and within it discover'd the Kings Body, and a Cross of Lead, one whole side whereof was fill'd with this Inscription, Here lyes Bury'd the famous King Arthur in the Island of Avalonia: Then they open'd the Tomb of the Queen, and the Hairs of her Head were spread over her Body, and seem'd as if she had been but lately bury'd; but as soon as they touch'd them, they fell all into Dust. The Abbot then and Convent with great Joy, and exceeding Honour, transfer'd their Bodies from thence, and plac'd them in a double Monument of Stone Nobly Engraven on the one side in the great Church, to wit, The Kings Body by it self at the Head of the Tomb, and the Queens on the East-side. These Testimonies are enough to declare the unreasonableness of some late assertions, that there never was any such man; That many foolish stories pass concerning him, cannot be deny'd; but that it may be collected from *St. Bede*, that there never was any such man, is a mistake; all that he says, is, That *Ambrosius Aurelius* a Modest man, was the only person of the Roman Stock, who over-liv'd the Miseries of the Britains, at the time when the Saxons rais'd such Tragedies in the Island; He denies not that he had Sons and Grand-children: On the contrary, *Gildas* expressly affirms, That the Off-spring of *Ambrosius* in the times when he wrote, did degenerate from the Virtue of their Ancestors: It cannot therefore be deny'd, that such a Prince govern'd the Britains as King *Arthur*, that he reign'd about 33 years, that he dy'd in the 70th. year of his Age, and was bury'd after the Christian manner, as was sufficiently testify'd by the Cross over his Tomb; which Cross was from the beginning esteem'd through the whole Church, an assur'd Badge of Christianity: The first*

degree of Apostacy declar'd by *Julian*, was the casting away the Sign of the Cross, which saith *St. Cyril*, *Is the prime and immoveable Foundation of the Faith profess'd by Christians, and with which Athanasius, hath in every Age triumph'd over all Superstition and Idolatry*: Whereas of late the Cross it self is now accounted Superstitious. Before we come to shew how far the Successor of King *Arthur* degenerated from him, something must be said of two famous men of that Age, *St. Illutus*, and *St. Sampson*; the former dy'd during the reign of that Heroical King: He was the Son of a Noble Souldier nam'd *Rican*, his Mother was call'd *Rienegnilida*, Daughter to a Prince of *Little-Britain*. In his Childhood he was instructed in Learning, but arriving to more years, he apply'd himself to Martial Affairs; and hearing of the Magnanimity of his Kins-man King *Arthur*, he went to visit him; after he apply'd himself to the Prince of *Glamorganshire*, of whom he became so highly esteem'd, that he advanc'd him to the highest condition in that State next himself: After this he was Council'd and perswaded by *St. Cadocus* to forsake the Secular Habit and Profession, and to Consecrate the remainder of his Life to the Service of God, that he might the more assuredly obtain Eternal Rewards and Happiness. *Illutus* submitting to the Council of the Holy man, relinquish'd the World, and retiring to a commodious Mansion, liv'd there some time a Solitary and Devout Life: Then he had recourse to *St. Dubritius* Bishop of *Landaff*, from whom he receiv'd the Tonsure and Crown, Badges of a Religious Profession; And thus with the Consent of his Wife vow'd perpetual Chastity, which she also observ'd: How the Centuriatours of *Magdeburg* have contradicted themselves in the relation of this Saint, must be referr'd to their Writings: Sure it is the memory of his Learning and Sanctity, is preserv'd to this day in *Glamorganshire*, where there is a Town and Church call'd *Llanlirwit*, or *Llaniltut*, (not far from *Llancarvan* the habitation of *St. Cadocus*,) where *St. Illutus* diligently Preach'd Gods word, and instituted a Colledge of Schollars, which he instructed in Learning and Piety; amongst whom the most Illustrious was the fore-nam'd *St. Sampson*, who by his Masters direction embrac'd also a Religious profession, of whom more presently.

It is said of this *St. Illutus*, that he was the Disciple of *St. Germanus*, and had the Spirit of Prophecy: As for his Disciple *St. Sampson*, he was born in *South-wales* of Noble Parents, after they had liv'd long Childless; his Fathers Name was *Amon*, and his Mothers *Anne*: He was instructed in Humane knowledge, Integrity of Life, and a Monastical Institution by *St. Illutus*, and liv'd in a Monastery built by a Holy man call'd *Piro*, in an Island not far distant from the Monastery of *St. Illutus*, and there is said to have led a perfect and Angelical Life, *Amiable in his Conversation, Vigilant in Prayer, and Persevering in good Works*. Not long after by the Death of *Piro*, this Holy man *Sampson* was unanimously chosen Abbot: Four years after his Election, by the permission of *St. Dubritius*, he went into *Ireland*, but his stay was not long there, for he was present at the Council of *Brevi*: He was after ordain'd an Arch-bishop in *Britain*, but it cannot be assign'd of what place, only it is without doubt reported, that *St. Sampson* a British Arch-bishop went over into *Little Britain*, and carried with him the Pall, Ensign of his Dignity: Great dispute hath risen whether this *St. Sampson* were Arch-bishop of *Tork* or *Menevia*; the debate seems to have been concluded to the advantage of *Menevia*, where-
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in St. *Sampson* is suppos'd to have succeeded *Kinocus*, who was next to St. *David*.

Now the Church of *Menevia* enjoying all the Priviledges of the Church of *Caerleon*, must needs be Metropolitan, and consequently the Archbishop thereof wore a Pall, which he probably carried over with him to *Dole* in *Little Britain* in the year of Grace 566. when the whole Province of *Menevia* was almost depopulated by a raging Pestilential Disease; to avoid which, by the importunity of his Friends, he undertook that Voyage. Being arriv'd there, he was admitted into great Favour by *Childebert* King of *France*, and with his License and Contribution Founded a Monastery there, where he led a Holy Life, imploy'd in Divine Meditation; and by his Pious Example and Admonitions, directed many Disciples in the same way. St. *Sampson* in this Voyage took with him a Companion of suitable Holiness, call'd St. *Conaid*, by the *French* vulgarly St. *Mein*, said to be the Son of a Noble *Britain*, living near *Caer Guent*, and recommended to the care of St. *Sampson*. One special Miracle is recorded to have been wrought by St. *Mein*, viz. *That by his Prayers a Fountain sprang forth in a dry Soyl, very effectual for Curing several Diseases*, Especially the *Scurvy*, there call'd the Disease of St. *Mein*: After St. *Sampson* had spent some years in the Monastery of *Dole*, the Bishop of that City dying, he was Elected in his place, and made use of his Pall there, from whence his Successor in *Dole*, assum'd the Honour of wearing a Pall, and consequently challenging Arch-Episcopal Jurisdiction, and an exemption from the Metropolitan of *Tours*. This continu'd 'till the days of *Innocent* the III. and all that time the See of St. *David's*, though own'd the Prime Church of *Wales*, yet abstain'd from the Pall; for which cause *Eugenius* the III. under King *Henry* the I. subjected it to the See of *Canterbury* in the year of our Lord 1148. 33 years St. *Sampson* with admirable Sanctity administred that Bishoprick, and in the year 599. receiv'd his Eternal Reward: His Body by reason of the frequent Incurfions of the *Danes* and *Normans*, was remov'd from *Dole* to *Orleans*, where it was receiv'd with such Reverence, that a Church was built on purpose to keep it, which to this day is Dedicated to his Honour; although destitute of that Sacred Pledge, which among many other Bodies of Saints, was Impiously burn'd by those profess'd Enemies of Sacred things, the *Huguenots* in the last Age, who seiz'd on that City: Some part of his Relicks was with great Veneration repos'd in the Abbey of *Middleton* in *Dorsetshire*, which was built by King *Ethelstan* in expiation of being at least accessary to the Murder of his Brother *Edwin* in the year 934. His Successor in the See of *Dole* was his Kinsman and Companion in his Voyage. St. *Magbore* another Kinsman of St. *Sampson*, call'd St. *Maclovins* or St. *Malo*, otherwise St. *Mainutus*, was famous at that time. He, during the Tempest in *Britain*, by the reason of *Mordred*, pass'd likewise into *Little Britain*, the common refuge of Devout men in those times: He was born in *Britain*, his Fathers Name was *Went*. His Mother was call'd *Derwella* or *Darwalla*, being 60 years of Age when she was deliver'd of him in the Valley of *Elan Carvan* in *Glamorganshire*. In the same place then liv'd a Holy man, call'd St. *Brenden*, Abbot of the Monastery of *Elan Carvan*, by whom this Infant thus wonderfully born was Baptiz'd, and after Educated in all Virtue and Piety: From his Childhood he is reported to have shin'd Gloriously by innumerable Miracles, which accompanied him all his Life-time:

Our Learned *Cambden* affirms, *That the constant Tradition was, that he was after made a Bishop of a City in the Province of the Icenii, now Huntingdonshire, call'd Duroslipons, after Gormoncester from Gormon or Guthrum the Dane, to whom becoming a Christian, King Alfred gave those Provinces.* St. *Malo* upon occasion of the troubles at that time, went into *Little Britain* also, where he liv'd in great Sanctity and contemning his own Glory, retir'd privily into a *Bodering Island*, where in his Eremetical manner of living, he express'd an Angelical Purity. But the brightness of the Divine Splendour discover'd this Light, which endeavour'd to conceal it self. For when the Inhabitants of the Island, understood that a stranger excelling in the Gift of Preaching, and Power of Divine Miracles hid himself there from the Conversation of men, they in common Assembly came, and drawing him by force out of his Solitude, chose him for their Pastor, and inviting the neighbouring Bishops, placed him in the Pontifical Chair of *Aleth*, and partly by entreaties and partly by force, compell'd him to be their Bishop. The Saint being thus exalted, shed forth abundantly the Beams of that Divine Grace wherewith he was replenish'd, illustrating mens Souls with the true knowledge of God, inflaming them with his love, and affording both Admonitions and Examples of all Virtues; to which he added a great efficacy, by wonderful Operations and Miracles: Insomuch, as since the Apostles times, we read not of any one, who wrought greater wonders than he. *For with his word he calm'd Tempests, he restor'd three dead persons to Life, to the Blind he gave Sight, by the sprinkling of Holy Water he expell'd Devils and quench'd the Poison of Serpents:* Neither did he resemble those Princes of our Faith in working of Miracles only, but in Patience also, to the tryal whereof he was often put; for he was Assaulted by certain Impious persons, and suffer'd many Calamities for Religion and Justice, so as at last he was violently thrust out of his Episcopal Throne and Diocess with seven other Devout persons, his most especial Companions, who imitated him in Purity of living. Yet did he bear this heavy Cross after our Lord with a Courageous mind. Attended with these Holy men St. *Mahutus* fled into *Aquitain*, and in the City of *Xaintes* was most kindly entertain'd and Fatherly assisted by St. *Leontius* Archbishop of *Bordeaux* and Metropolitan of *Xaintes*, who there accomodated him with a convenient Habitation for serving God: St. *Leontius* bare a tender affection to him, Admiring and Reverencing the Divine Grace which he observ'd in him, esteeming him as sent from Heaven to assist him in his Pastoral Charge; for which reason in all his Visitations, he took him for his Companion, entreating his Counsels and Prayers. Howbeit the man of God, though he were so despitefully and unjustly exil'd, was not unmindful of his Flock, but forgetting all Injuries, daily invok'd our Lords Clemency for the Conversion of that stubborn People: The Divine Majesty condescended to his Prayers, and by an Angel did acquaint him, *That his Flock was Penitent, and desir'd his return; that he should repair to them, and restore to Health that Region which was grievously afflicted with the Scourges of Divine Severity; that he should restore plenty to the barren Earth, bestow his Benediction on the Inhabitants.* And lastly, *Returning to Xaintes, that there he should be divested of corruptible Flesh, and his Soul ascend to Eternal Felicity.* As soon as he was come back, he was receiv'd with more then ordinary respect, but presently after dy'd full of Days and Sanctity, and was bury'd by *Leontius* in *Aquitain*: Now though the Inhabitants of *Aleth* were

were depriv'd of the Sacred Relicks of their prime Prelate, whom they had treated so injuriously; yet the name of Blessed *Maclovius* remains, never to be blotted out, adorning and defending that City to this day with his Cœlestial Benefits and Glorious Perfection. Howbeit the Episcopal See does not now remain at *Aleth*, but is remov'd to an Island two Miles distant from thence, Antiently call'd *Aaron*, where a City new built is in memory of their Holy Prelate and Patron, call'd *St. Malo*, and *Urbs Maclovienfis*. It is said that *St. Mahutus* with his seven Disciples in Devotion visited *Rome*, where he redeem'd many Infidel Captives; and having instructed them in the true Faith, Baptiz'd them.

Saint *Brendan* his Spiritual Father and Instructor, though no *Britain* by Birth, is not to be deny'd some place in this History: He came out of *Ireland*, to visit the Holy man *St. Gildas Albanus* in *Britain*: He was also Superiour in the Monastery of *Lancarvan*, where he Baptiz'd *St. Maclovius*, and returning into *Ireland*, where he was made an Abbot, there dy'd Happily in the year of Grace 571. The death of this Blessed man, is said to be reveal'd to *St. Columba*, who declar'd, *That he saw the Heavens on a suddain open'd, and a Choire of Angels descending to meet St. Brendan's Soul, by whose incomparable Splendour, the whole World was that night Enlightn'd*: *St. Brendan* thus call'd to Heaven, enjoy'd on Earth also an Eternal Monument of his Name and Sanctity: For in the Isle of *Orkney*, a Town and Church were built and call'd from his Name, the reason was, because his Sacred Body was thither translated.

In this Age flourish'd a Holy British Abbot call'd *St. Doc*, of whom is written, *That when St. Canic, of whom the Province of Kilkenny took its Name, was grown to an Age of capable knowledge, being desirous of instruction, he pass'd over into Britain to a Religious man call'd Doc, and under him studied diligently, and was taught both Learning and Piety*: This *St. Doc* was one of the three Holy Britains from whom the *Irish* learn'd the form and Rites of Celebrating *Mafs*: The other two were *St. David* and *St. Gildas*.

After the death of King *Arthur*, *Constantine* according to his designation, succeeded him in the Government of *Britain*: He was the Son of *Cador* Duke of *Cornwall*, and Kinsman to the King: His sufficiency to discharge that employment for the Benefit of his Country, was enough approv'd by the choice of his glorious Predecessor: But Almighty God having fix'd a period to the British Monarchy, permitted many Factions to arise, and many Pretendants to the Principality, the opposing of whom hindred *Constantine* from advancing the common profit and safety of the Kingdom: Moreover, Ambition and Revenge had such a Power over him, that they invited him to commit Crimes, which hast'ned the ruine of his Country. Hence it is that *Gildas* calls him the Tyrant of *Danmonia*, Tyrant in regard of his Cruelty, and Tyrant of that Province, because at that time several others had invaded each one their several Principalities, and for the maintaining of their unjust Usurpations, fill'd the whole Nation with all manner of Impieties; which gave occasion to the same *Gildas* to publish a Passionate Invective against the Vices of the whole British Nation, which had universally depriv'd the Inhabitants of all states and conditions, an exceeding few excepted; who foreseeing the unavoidable destruction of the Nation, withdrew themselves from publick Affairs, and in solitude deplor'd the sins of others, by great Pennances and Austerities, procuring Indulgence to their own Souls. *In former times* (saith *Gildas*)

our Kings publick Officers, private Persons, Bishops and other Ecclesiasticks, every one kept their Order, and perform'd the Duties belonging to them; But when they were dead, there succeeded a Generation, utterly ignorant of the former Virtues, among whom all the Rules of Truth and Justice were so shaken and subverted, that no footsteps, nor so much as the least Monument of those Virtues appear'd in any of the said Orders. Constantine at his first Ascension into his Throne, bound himself by a Solemn Oath, to govern Justly, and to use his utmost endeavours to defend his Subjects from Injuries and Oppressions, and the Commonwealth from the violence of its Enemies. And yet the year following, we find him charg'd with Perjury, and the violation of his Faith, by his Barbarous Cruelty and Sacrilegious Prophanation of Gods House; For the two Sons of *Mordred* rising up in Arms against him, to revenge their Fathers death, joyn'd in Confederacy with the Saxons, and fought many Battles with him; but at last being compell'd to fly, Constantine pursu'd them, and one of them he slew before the Altar of St. *Amphibalus* his Church in *Winchester*; the other who had hid himself in a Convent of Monks, he Condemned to a Cruel death in *London*: For this Sacrilegious Inhumanity, *Gildas* in his too free stile, calls Constantine, *The Tyrannical Whelp of the Lions of Danmonia*; an infringer of the dreadful Sacrament of an Oath, by which he bound himself before God and all his Saints; to abstain from all Injustice and Treachery to his Subjects; notwithstanding which, in the very bosom both of their Carnal Mother, and Spiritual Mother the Church, near the most Holy Altar, he had torn the Bowels of two Royal Youths, though cover'd with the Vestments of a Holy Abbot, whilst they stretch'd forth their Hands, not armed with Swords to resist, but to implore help from God and his Altar; and yet he most Barbarously shed their Blood; which, with a Purple dye stain'd the seat of the Ecclesiastical Sacrifice, and the Sacred Palls which cover'd it. To this Invective, the same Author adjoyns most pressing Exhortations to Constantine, That he would do suitable Penance for these horrible Crimes; that if possible he might avoid the dark inextricable Torrents of Eternal fire, in which otherwise he must for ever be roll'd and roasted. By these Expressions, it should seem, these two Sons of *Mordred*, were not so much to be blam'd for their rising, all Circumstances consider'd: Probable it is, that these, or such like Exhortations wrought a good effect upon Constantine; for though some write that he was slain by *Conan*, who succeeded in the Kingdom, yet others tell another Story, viz. That after a short reign, having been depriv'd of his Wife and Children, he grew weary of his Kingdom, and privily stealing from his Friends, went into Ireland, and there for the love of Christ, labour'd unknown like a poor Servant in a Mill; but afterward by perswasion of a Monk, to whom he discover'd his condition, he was induc'd to shave his Head, and Consecrate himself to a Religious Life in a Monastery, where he is said to live with such Piety and Devotion, that he became a pattern of all Virtues to the rest of the Monks. That at last by the Prelate of that place he was sent in Mission to the Scots, to instruct that Nation in the Doctrine of Christ, where he suffer'd Martyrdom by the hands of some Impious persons: Some Ages after he became Venerated as a Saint, and by Authority of succeeding Bishops, Temples were Dedicated to his Honour, which yet remain in that Nation. To confirm this, we read in the Life of St. David, That when St. David's Holiness was spread abroad, several Princes forsaking their Kingdoms, retir'd to his Monastery: And that Constantine King of the Cornish-men, or Danmonii, forsaking his Throne, became a Monk

Monk there, and after some time spent in the Service of God, at last went into a far distant Country, where he built a Monastery.

Now it will be time to relate the great Affliction and Persecution which befell the famous and Holy Bishop St. *Kentigern* in the second year of *Constantine*. Certain Sons of *Belial*, Kinsmen to King *Mark*, rose against the Saint, conspiring his death; whereupon being admonish'd by Divine Revelation, he departed, directing his Journey to *Menevia*, where the Holy Bishop *David* flourish'd with all Virtues; near *Caerleon* he Converted many to the Faith, and built a Church: Being come to St. *David*, he abode with him some time, and receiv'd from the Prince of that Region *Cathwallam*, a place commodious for a Monastery; which having Erected at *Egla* (*Elwy*) he fix'd there an Episcopal See: Near that place there was a Nobleman, which often threatn'd, and endeavour'd to expel him from thence, whom God therefore smote with Blindness; but upon the Holy Bishops Prayers, his Sight was restor'd, for which he became ever after Helper and Protector to the Bishop: There were Assembled in that Monastery, no fewer then 945 Brethren, who all liv'd under Monastical Discipline, serving God with great Abstinence, of which number 300. who were Illiterate, he appointed to Tilling the Ground, and Guard of the Cattle out of the Monastery; other 300. he assign'd for preparing Nourishment, and performing other necessary Works within the Monastery; and 365. who were Learn'd, he deputed to the Celebrating Divine Offices daily: Not any of which, without great necessity, would he permit to go out of the Monastery, but ordain'd them to attend there continually, as in Gods Sanctuary: And this part of the Convent he divided so into Troops and Companies, that when one had finish'd the Service of God in the Church, another presently enter'd, and began it again; which being ended, a third without any delay enter'd: By this means Prayers were offer'd in that Church without intermission, and the Praises of God were always in their Mouths. Among these there was one nam'd *Asaph*, more especially Illustrious for his Descent and Form, who from his Childhood shone brightly, both by Virtues and Miracles, and daily endeavour'd to imitate his Master in all Sanctity and Abstinence: To him this man of God bore ever after a particular Affection, and committed the care of the Monastery to his Prudence, and at last appointed him his Successor in the Bishoprick: As touching the fore-mention'd Noble-man who oppos'd this Holy Bishop, it is written to this effect, *That St. Kentigern at first built a Church of Wood and Lime, but after he renew'd it of Stone, although he was therein much hindred and molested by a Prince nam'd Malgo or Maglocun, whose dwelling was six Miles thence at Deganwy; but after being asswag'd, he permitted him to place there an Episcopal See, on which he bestow'd both ample Possessions and Priviledges, as he did also upon the Monastery.* The See is by some call'd *Elguy* or *Llanelwy*, so nam'd from the River *Elwy*, over which it is seated; St. *Kentigern* being the first Bishop thereof: But in succeeding times it was call'd St. *Asaph*, from the next succeeding Bishop. Of this Prince *Malgo* more hereafter.

St. *Kentigern*'s Life was prolong'd, till after St. *Augustine* the Monks coming into *Britain*; yet because his future Actions, do not much relate to the general Affairs of the *British* Churches, we may well in this place sum up the remainder of his Life: He remain'd in *Cambria* seventeen years, exercising most perfectly the Functions both of an Abbot, and after of a Bishop

Bishop at Elwy, till in the end he was re-call'd to his first Bishoprick at Glasco in this admirable manner: *After that all his Enemies in Cambria had been consum'd by divers Calamities and Diseases, the Inhabitants of that Region from whence he had been so long Exil'd, through his Absence, had forsaken the way of the Lord, which he had taught them, and were return'd to their Idolatry, like Dogs to their Vomit; which Apostacy of theirs it pleas'd God to punish by a grievous Famine, the Earth, the Sea, and all the Elements refusing their accusom'd aid and comfort to them: But at length our Lord was pleas'd to raise up a good King in that Region nam'd Rederech, who had been Baptiz'd by some of the Disciples of St. Patrick, and who was very desirous to restore the Faith of Christ in his Kingdom; for which purpose he directed Messengers with Letters to St. Kentigern, wherein he acquainted the Saint, That the men who sought his Life were dead, and besought him, that he would no longer be absent from his flock, for which he was oblig'd to Sacrifice his Life; St. Kentigern having receiv'd the Message, prepar'd for his return, and having appointed St. Alaph his Successor in the Bishoprick of Elwy, he attended with 600 of his Brethren, took his Journey to the Region of the Cambrians, and was met by the Devout King, and great numbers of his People, giving Thanks to God for his Presence, upon whom the Holy man pronounced a solemn Benediction: After this he cry'd with a loud voice. In the Name of our Lord Jesus Christ, I command all those who envy the Salvation of men, and resist the Preaching of Gods word, to depart presently from hence, that they may be no hinderance to those who shall believe: Having said thus, immediately in the sight of all, an innumerable multitude of wicked Spirits horrible to behold, both for their Stature and Shapes, fled away from the Company, which caus'd a wonderful Fear and trembling in them: But the Holy man, encourag'd and comforted them, letting them see visibly who they were in whom they had believ'd, and by whom they had been induc'd to Adore dumb Idols, or the Elements which were Creatures appointed by God for their Use and Service: And for Woden, whom by the Seduction of the Saxons they esteem'd their principal God: And to whose Honour they Consecrated the fourth day of the Week, he shew'd that he was no better than a Mortal man, who had been King of the Saxons, and Ancestor to several Nations; that his Body was then dissolv'd into Dust, and his Soul tormented in Hell fire for ever. When he had said this, with other Speeches in explanation of the Christian Faith: The ground on which he sate in a plain Field call'd Holdelin, swell'd up under him in the sight of them all, so as it grew to a reasonable high Hill, and so remains (as is said) to this day: All the People seeing these wonders, after they were instructed in the Faith, receiv'd Baptism, and thus by his Doctrine he freed the Nation of the *Picts* from Idolatry and Heresie: He Converted likewise the Country of *Albania*, therein building many Churches, and Founding many Monasteries: Whilst St. Kentigern liv'd among the *Picts*, St. Columba, by the *English* call'd *Columkill*, hearing in his Monastery in the Isle of *Hy*, the Fame of this Holy Bishop, came with a great Troop of his Disciples to visit him, and was met by him with the like multitude; which they divided on each side into three Companies: The First of Young men; The Second such as were of Perfect Age; And the Third Venerable Old men: All which on the way towards one another, Sang Spiritual Songs; and when St. Columba came in sight of the Bishop, turning himself to his Disciples, he said, *I see a Pillar of Fire, as it were a Golden Crown, in the third Choir descending upon the Bishop, and casting**

casting a Celestial Splendor about him: Then the two Holy men approaching to one another with great fervour of Affection, gave, and receiv'd mutual Kisses and Embraces: The King of the *Picts* is said to be present at the meeting; and afterwards St. *Columba* going to a Monastery joyning to the Castle of *Caledonia* built by *Convallus*, there instructed the *Caledonians* in the Faith; the *Horesti* also, and other Neighbouring Nations: In the same place was afterwards Erected a Church Dedicated to St. *Columba*, and Plentifully endow'd by the following Kings of the *Scots*; which Church being an Episcopal See, was vulgarly call'd *Dunkeld*: Yet it may be likely that the Author of this Relation concerning the Church of *Dunkeld* may be mistaken, confounding the Actions of two Saints, both Nam'd *Columba*; for it is certain that St. *Columba*, who was first Bishop of *Dunkeld*, flourish'd almost a 100 years after this time, and to him it was that St. *Cuthbert* being then a Child was recommended; which mistake is Pardonable, because, as Bishop *Usher* observes, *There were in Ireland almost 20 several men of the Name Columba*.

In the year of Grace 593. St. *Kentigern* out of *Britain*, and a Bishop call'd *Alban* out of *Ireland* went to *Rome* to visit Pope *Gregory* the Great; faith Bishop *Usher*: And as it may be probably guess'd at, from a consideration of the state of the Church in those times, upon this special occasion: The famous Council of *Chalcedon* having condemn'd *Eutyches* and his Doctrine, which confounded the two Natures in Christ, was rejected by a Faction of the *Eutychians*, call'd *Acephali*, because it seem'd to them to favour the contrary Heresie of the *Nestorians*, formerly condemn'd, who acknowledg'd not only two Natures, but two persons in our Lord. The grounds on which the *Acephali* charg'd the Council, was

First, *Because it seem'd to approve an Epistle of Ibas Bishop of Edeffa.*

And Secondly, *The Writings of Theodorus Bishop of Mopsuestia full of Blasphemous passages savouring of Nestorianism.*

Thirdly, *Because it had receiv'd into Communion Theodore Bishop of Cyrrhus, who had written sharply against the 12 Capita of St. Cyril.*

Hereupon the Emperor *Justinian* being desirous to repress the *Acephali*, who had rais'd great Commotions in *Egypt* and the *East*, by the Advice of *Theodorus* Bishop of *Casarea* in *Cappadocia*, a secret Favorite of the *Acephali* publish'd a large Edict, call'd *tria Capitula*, in which he proscrib'd *Ibas*, *Theodius*; and *Theodore*, procuring likewise a Condemnation of their Writings as *Heretical* from the Bishops of the *East*. Notwithstanding *Menas* Bishop of *Constantinople*, in his Subscription to the Emperours Decrees, added this Condition, *If these things were approv'd by the Bishop of Rome*: So as *Justinian* perceiving, that without the Sentence of the *Pope*, his attempts would be ineffectual, call'd *Vigilius*, then Bishop of *Rome*, from thence to *Constantinople*: Who at his departure was seriously admonish'd by the Churches of *Rome*, *Africk*, *Sardinia*, *Greece* and *Illyricum*, *That he should by no means consent to any Novelty, nor suffer any prejudice to the Council of Chalcedon*: In compliance with whom, by Letters to *Menas*, He freely reprehended their Condemnation of the three Bishops, desiring *Justinian* to recall his Decree, and when he came to *Constantinople*, he suspended from his Communion the Bishops which had subscrib'd the said Condemnation: And yet five Months after, at the request of the Empress *Theodora*, he restor'd them to his Communion: And though he would not subscribe to the Emperours Decree, by his consent, the whole Cause was discuss'd in a Synod of 70

Bishops at *Constantinople*; and when the Suffrages of the Bishops were brought to him, he wrote a Decree, which he sent to *Menas*, in which also he confirm'd the *tria Capitula*; Howbeit, this Condescension of *Vigilius* to avoid a rent in the *Eastern Churches*, was ill taken in the *West*; inasmuch, as the Bishops of *Africa*, *Illyricum* and *Dalmatia*, withdrew themselves from his Communion, and *Facundus*, who defended their Cause, call'd him a Prevaricator: Upon which *Vigilius* endeavour'd to perswade the Emperor in the presence of *Menas* and other *Eastern Bishops*, *That whatever had pass'd on either side, should be rescinded, and that a Synod should be assembled, to which particularly the African and Illyrian Bishops, who had been scandaliz'd should be call'd.* But they being unwilling to obey, *Vigilius* was dealt withal, *That in case the Western Bishops would not comply; he joyning with the Greeks should condemn the three Bishops:* Which he utterly refusing, the Emperor's Decree was notwithstanding publish'd: And when *Vigilius*, together with *Dacius* Bishop of *Milan*, threatn'd the *Grecian Bishops* with Excommunication, in case they consented to the Decree; The Emperor was so incens'd, that *Vigilius* was forc'd to fly for refuge into *St. Peter's Church*; from which Sanctuary, when the Emperor's Officer endeavour'd to draw him, he was repell'd by a Tumult of the People: But many injuries being still offer'd to *Vigilius*, he fled by night to *Chalcedon*, into the Church of *St. Euphremia*. But the constancy of *Vigilius* procur'd this effect, *That laying aside the Imperial Edicts, the discussion of the whole Cause should be reserv'd to a Synod, which the Pope desired to have Celebrated in Italy;* but the *Gracians* refusing, it was agreed that an equal number of *Western Bishops* should be summon'd to *Constantinople*; which agreement notwithstanding, the Emperour summon'd all the rest of the *Eastern Patriarchs*: Thus a Council of *Eastern Bishops* only met, at which *Vigilius* refus'd to be present, not esteeming it Canonical, in regard the *Western Bishops* were absent, who were most concern'd in the affair. However, after 20 days respite obtain'd, *Vigilius* sent a writing to the Emperor, which he call'd a *Constitutum*, wherein he at large gave his judgment of the *Tria Capitula*, telling him, *That as to the Blasphemies of Theodorus, he did abhor them; but in imitation of the Council of Ephesus, would spare his Name. Again, that it would be superfluous to cast any infamy on the Writings of Theodoret against St. Cyril; since St. Cyril himself, and the Council of Chalcedon, had requir'd no other satisfaction from him, but only to pronounce Anathema, against Nestorius, which he did: And as for the Epistle of Ibas, no discussion should be made of it, after the Council of Chalcedon.* This *Constitutum* the Emperor, contrary to his Promise, reserv'd to himself; but withall acquainted the Synod, with *Vigilius* his mind concerning the *Tria Capitula*, which he had often-times both by words and writing express'd; the Synod proceeded to a condemnation of them, complaining withal, *That the Pope would not afford his presence to them:* After this definition of the Bishops in the Council, the Pope being in extream Anguish, because he saw how the *Western Bishops* would be offended, and that the Scandal would be the greater, because the Emperor had not sent his *Constitutum* to the Council, utterly refus'd his Consent or Approbation of their Definition; for which refusal, he was by the Emperour sent into Banishment with other Bishops. His Banishment continu'd not long, for six months after the Synods Definition, *Vigilius* sent a Decretal Epistle to *Eutychius* Successor to *Menas*, in which he condemn'd the *Tria Capitula*, and profess'd Communion

nion with all those who embracing the four Councils of the Church had condemn'd the same, (meaning thereby the last Council, which he would not Name :) This Decree of *Vigilius*, was by the *Gracians* refer'd among the Acts of the Council, by virtue whereof it became a Lawful Oecumenical Council : This end being given to this unnecessary Controversy ; all the *Western* Churches, excepting only the Bishops of *Istria*, *Venice* and *Liguria*, consented to it : But these Churches being under the Dominion of the *Longobardi*, broke into an open *Schism*, which continu'd till the time of St. *Gregory* the Great.

Besides them, we find no other Church unsatisfy'd, except *Ireland* only ; To the Bishop whereof St. *Gregory*, a year before St. *Kentigern's* Journey to *Rome*, wrote an Epistle in Answer to one of theirs, who had charg'd the *Roman* See, with injuring the Council of *Chalcedon*, by condemning the *Tria Capitula* : But St. *Gregory* inform'd them, *That this Controversy did not at all touch the Faith of the Church, but the Persons only of two or three Bishops : That the Authority of the Council of Chalcedon was entire, both with those who oppugned, and those who defended the Tria Capitula, and therefore none could have just cause to make a rent in the Church, upon so trifling a quarrel.* This answer of the Pope's seems to give satisfaction to the *Irish*, for several Epistles afterwards pass from him to them, as unanimous Brethren, instructing them touching the Rites in Baptism, and whether it were to be administred to those who return'd from the *Nestorian* Heresie, &c. This Controversy was hotly agitated when St. *Kentigern* went to *Rome*, and perhaps it might be a considerable motive of his Journey ; especially in regard an *Irish* Bishop call'd *Albanus*, went thither at the same time. And although the *British* Churches are no where taxed for partaking with those who were divided from the *Roman* See ; yet it might well become the Zeal of so Holy a Bishop as St. *Kentigern* to inform himself truly of the state of such a Controversy, as hath been therefore the more at large set down.

The man of God St. *Kentigern*, after his return from *Rome*, being worn away with Age, for he was 85 years old, had his Nerves so dissolv'd, that he was forc'd to sustain his Jaws by tying a linnen Ribbon about his Head which came under his Chin, that with the less trouble he might pronounce his Words : This dissolution of his Nerves was promis'd him a little before his Death, to the end, that since his whole Life had been a continual Martyrdom by the good pleasure of our Lord, his Death might be milder and easier, then that of other men ordinarily. At length calling together his Disciples, he earnestly exhorted them, *To continue their observance of the Duties of their Holy Religion, their mutual Charity, Peace, Hospitality, their diligence in Reading and Prayer.* He bequeath'd to them earnest and efficacious Precepts, firmly to obey the Decrees of the Holy Fathers, and constitutions of the Holy *Roman* Church : After which exhortation, he departed to our Lord. The Fame of his Sanctity soon after his Death was every where spread by a World of Miracles, as many Authors relate.

Constantine before-mention'd being dead, or remov'd, *Aurelius Conanus* his Nephew, a Young man of extraordinary worth and well deserving the Crown, as some report, succeeded him : His only fault was, that he was given to Civil Contentions : He cast into Prison his Uncle, to whom the Crown of Right belong'd, and Murder'd two of his Sons, who stood in his way to the Kingdom ; which Ambition and Cruelty perhaps occasion'd

some of our Historians to charge him with the Murder of *Constantine* his Predecessor: *Gildas* also accuses him of many horrid Crimes, for which he denounces to him a short reign and endless miseries. *Matthew of Westminster* allows him 30 years rule; but true Chronology, not above four; in the third whereof, while the *British* Provinces consum'd themselves in Civil Contentions, a new and Powerful Kingdom of the *Saxons* was establish'd in the *Northern* parts, call'd the Kingdom of *Northumbers*; in this manner *Hengist* in the beginning of his reign in *Kent*, sent his Brother *Otha* into those *Northern* parts, with his Son *Ebussa*, men of great Courage, Experience and Nobility, as deriving their Descent from *Woden*, who had three Sons, *Weldege*, *Withlege* and *Beldage*; from the Eldest descended the Kings of *Kent*, from the Second the Kings of the *Mercians*, and from the Third the Kings of the *West-Saxons* and *Northumbers*, whose first King *Ida*, reckon'd himself the Tenth from *Woden*: Now *Otha* and *Ebussa* the first *Saxons* which brought an Army into those *Northern* parts, fought many Battles with the Inhabitants; and having Conquer'd those which resisted them, took the rest into their Protection; notwithstanding, they and their Successors for many years contented themselves with the Titles of Governours or Dukes, acknowledging a Submission unto, and Dependence upon the Kings of *Kent*; but in the 99th. year after their first arrival, they assum'd the Title and Dignity of Kings; the first of which was call'd *Ida*; others affirm, that the Region of *Northumbers* was divided into two parts. That which was more *Northern*, extending it self from the Bay of *Edinburgh* to the *Picts* Wall, inhabited by the *Bernicians*; the other reaching from the *Picts* Wall to the River *Humber*, was held by the *Deiri*, so that the whole Kingdom of the *Northumbers* Antiently contain'd the Provinces of the *Picts*; *Laundon*, *Northumberland*, *Cumberland*, *Westmorland*, *Durham*, *York* and *Lancaster*. This may appear by the Lives of several Saints, said to have liv'd in the Kingdom of the *Northumbrians*. This Division is said to have been made by *Ida*, who leaving his Son to govern the *Deiri*, fix'd his own habitation among the *Bernicians*.

Aurelius Conanus dying in the fourth year of his reign, *Vortipor* Prince of the *Dimetæ* succeeded him: By *Gildas* he is Styl'd, A Tyrant, who in his Old Age ascended the Throne by Civil Discords, being a wicked Son of a good Prince, defil'd by many Parricides and Adulteries; who thinking to rid himself of his Lawful Wife, wallow'd in Lust with her Impudent Daughter, and thereupon he exhorts him by a timely Repentance to avert Gods Judgements. His reign likewise lasting only four years, his Throne was Invaded by *Malgo Conanus*, or *Maglocunus*, a Prince no less Vicious than his Predecessor, for he is said to have Murder'd his Uncle, Prince of *Venedocia*, call'd *Catwallain*, with the greatest part of his Nobility. This is the same *Maglocunus*, who afforded to St. *Kentigern* a place for a Church and Monastery, and after being tormented with a remorse for his Parricides, he relinquish'd the World and retir'd into a Monastery, where he undertook a Monastical Profession: But the Sparks of Ambition thus cover'd, broke forth again into a flame; so that quitting his Solitude, he return'd to all his former Crimes, and became an Insular Dragon, depressing other Tyrants, and by strengthening himself with their Power, became the greatest Tyrant.

In

In the second year of his reign, a great Battle was Fought between the *Britains* and *Kenric* King of the *West-Saxons*, near *Sorbiodunum*, or *Salisbury*; in which Combat, after much Blood-shed, the *Britains* were at last forc'd to fly: Four years after the *Britains* Thirsting to avenge themselves of this Defeat, gather'd together all their best Forces, against whom *Cenric* with his Son *Ceaulin* March'd: The Armies met in the Province of the *Dobuni* or *Oxfordshire* at *Banbury*: The *Britains* divided their Armies into nine Bodies, three of which they placed in the Front, three in the midst, and three in the Reer: The *Saxons*, though inferior in numbers, yet exceeded them in Stature and Length, and Fought all in one Body: The Combat was Bloody, continuing till night, doubtful it was, which had the better: After which, many Battles past between them, wherein for the most part, the Victory fell to the *West-Saxons*; while the *Britains* and *Saxons* contended in the *West*, the *Picts* beyond the *Frith* of *Edinburgh*, made *Bridius* their King, who was Nephew to *Loth* their former King.

In the ninth year of *Bridius* St. *Columba* came out of *Ireland* into *Britain*, being the year of Grace 565. The year following dy'd the Tyrant *Maglocunnus*, after whom *Careticus* took upon him to sustain the State of *Britain*, every day more and more falling to ruine; but with ill success; for besides, that God had fix'd a Period to that State, this Prince prov'd no better than his Predecessors, but like them stain'd with all Vices. *Gildas* seems to give a shameful Character to several Princes, by his manner of writing, most of them seem to have reign'd in several Provinces at the same time: For besides this *Bridius*, he directs the point of his sharp Style against one nam'd *Lunegassa*, by interpretation the *Yellow Lion*, whom he accuses of all sorts of Crimes, *Impiety against God, and Savage Cruelty to his Subjects, repudiating his Lawful Wife, and violating his Sister, who after Widdowhood, had vow'd Chastity to God; and by many injuries afflicting Holy men and Priests, who ceas'd not to offer up their Sighs and Prayers for him*: *Gildas* therefore exhorts him, *To change his Life, that he might reap the benefit of their Prayers, who had Power to bind in Heaven, what they had bound in this World, and to loose such as were Penitent*. Now by the Impieties of these Princes, the Reader may observe the Justice of Gods severity against so wicked a Nation, from which he took the Spiritual Kingdom of *Christ*, and bestow'd it upon a People which brought forth better fruits: Yet out of this Dung-hill of Vices some Pearls were to be gather'd; for here we find the Wise *Gildas* commending a perpetual vow of Chastity, made not only by Virgins, but by Widdows also; the infringing of which Vow he bitterly inveighs against, and acknowledgeth in Gods Priests a Power of retaining and absolving Sinners not by way of Declaration only, but of Authority and Jurisdiction also.

In the year 559. dy'd *Ida* King of the *Northumbrians*, to whom succeeded his Son *Alla*, whose Empire extended both over the *Deiri* and *Bernicians*; yet were there in some of those Provinces *British* Princes, who call'd themselves Kings, though in Dependance on him: Such as *Morken* King of the *Cumbrians*, which Dependant Princes had upon Treaty a promissive Authority in their peculiar Provinces.

This Age affords an example of the Zeal and Authority of a Holy Bishop exercis'd Synodically, and of a Princes Devout submission to this Authority: The Bishops name was St. *Ondocus*, Son of *Anaumedas*, Sister
of

of *St. Thelian*, and *Budit* a Prince of *Little Britain*: This Saint *Oudocus* from his Infancy was addicted to Piety, assiduous in Fasting, Watching and Prayer for an everlasting reward: In Devotion he Visited the Monuments of *St. Peter* at *Rome*, and at his return he went to the place of *St. David*, and from thence he diverted to the Church of *St. Thelian*, taking with him certain Relicks, which during his Pilgrimages he had obtain'd: Afterward he succeeded *St. Thelian* in the Bishoprick of *Landaff*, imitating him in his Doctrine, Virtue and Miracles: As for the Prince submitting to the Authority of this Holy man, his Name was *Mouric* Son of *Theodoric* Prince of *Glamorganshire*; who being weary of Worldly Vanities, undertook a Monastical Profession, and served Almighty God in Solitude, having transferr'd his Principality on his Son *Mouric*; into which he was no sooner enter'd, but the *Saxons* broke into his Country, and began to waste it. Whereupon the Inhabitants repair'd to their former Prince *Theoderic*, whom they even compell'd to quit his Desert; and to be their General in the War: He full of Divine Courage encounter'd the Infidel Enemies, whom he put to flight at *Tintern* near the River *Vaga*: But having receiv'd a Mortal Wound in the Combat, he return'd homeward, and gave Charge to his Son *Mouric*, *That in what place soever he should end his Life, he should there build a Church to God, and a Sepulchre for himself*: And so not having pass'd five Miles, at a place where *Vaga* and *Severn* met, he gave up his Spirit. There did his Son *Mouric* Erect a Church, wherein he laid his Fathers Body, whom Posterity Venerated as a Saint, calling the place from his Name *Merther Tendric*, at this day more contractedly *Merther*: In the same place is seated (saith Bishop Godwin) the House and Possessions of the Bishop of *Landaff*; Adding, *That Mouric first of his own accord gave to that Church a Farm call'd Mochros, lying on the Banks of the River Vaga, together with the Porthafleg and the Church of Gurvid*: And after for the expiation of a Murder, committed by him on a person call'd *Cynetu*, contrary to a League by Oath contracted between them, he added other Possessions: He had two Sons *Arthruis* and *Frior*, and by *Arthruis* a Grand-child call'd *Morcant*: This is that Prince *Mouric*, and this the Crime against which Bishop *Oudocus* exercis'd his Spiritual Authority, as appears by the Acts of a Synod of *Landaff*, lately rescu'd from Darknes and Worms, by our diligent Antiquary Sir *Henry Spelman*, where is declar'd by that Synod assembled by *St. Oudocus* third Bishop of *Landaff*, *That in the year of Grace 560. Mouric King of Glamorgan, for his Perfidious Murdering of Cynetu was Excommunicated*: King *Mauric* and *Cynetu* met together at *Landaff*, and in the presence of *St. Oudoceus*, Swore before the Relicks of Saints there before them, that they would observe a firm Peace between them; some space after this Solemn Oath, King *Mauric* by Treachery slew *Cynetu*: Whereupon Bishop *Oudoceus* call'd together all Ecclesiasticks from the mouth of *Taratyrenghy* to *Tivy*, together with three Abbots, *Cousen* Abbot of the *Valley* of *Garben*, *Cargen* Abbot of *Ildute*, and *Sulgen* Abbot of *Docquini*, and in a full Synod, did Excommunicate King *Mouric*, for the Murder, by him committed, and for Perjury in transgressing the Covenant made in his presence, and on the Altar of *St. Peter the Apostle*, and of *St. Dubritius* and *St. Thelian*; moreover, inclining the Crosses toward the ground, he interdicted the Countries of *Mauric*, and so dismiss'd the King: The Christian Communion also Curs'd the King with his Progeny, the whole Synod confirming it, saying, *Let his days be few, his Children Orphans, and his*

his Wife a Widdow: The King remaining with his whole Region the space of two years, and more, thus Excommunicated: After being sensible of the Perdition of his own Soul, and the damnation of his whole Kingdom, he could no longer sustain so dreadful an Excommunication, but humbly beg'd Pardon at *Landaff* of Bishop *Oudoceus*; who therefore in the presence of three Abbots impos'd on him the yolk of Pennance, proportionable to the quality and hainousness of his Crimes; the King all the while humbly inclining his Head, and shedding Tears abundantly; His Pennance was to satisfie God, *By Fasting, Prayers and Alms*; King *Mauric* undertook the yolk of Pennance, and for the Redemption of his own Soul, and the Soul of *Cynetu*, he gave to the Church of *Landaff* and the Bishops thereof, four Villages, with their entire liberty, free from all service forever; with Common through his Country for the Inhabitants of those Villages, in all Fields, Woods, Pastures and Waters: These four Villages contain 24 *Modii* of Land: The first is call'd *Kirgracnauc*, the second *Nantavo*; the third a Village beyond *Kadava*, where *Cynetu* was slain; the fourth a Village beyond *Nadava*, call'd *Gudberdh*. This was the form of the first Synod of *Landaff*, out of which we may collect much of the Religion and Discipline of that Age: The same Bishop *Oudoceus*, for very like causes Assembled two Synods more extant in *Sir Henry Spelman*, the occasions whereof, and proceedings wherein, here briefly follow: *King Morcant* and his Uncle *Frioc*, in the presence of *St. Oudoceus* and the three fore-nam'd Abbots at the Poduim, or Church of *St. Ildutus*, took their Oaths at the Holy Altar, on which were placed the Relicks of Saints, That they would observe Peace and Amity together without any guile; adding, That if either of them, should Kill or commit Treachery against the other, he should not redeem his Crime by Money or Lands, but should be oblig'd to quit his Kingdom, and spend his whole Life in Forreign Pilgrimages: A good while after which Covenant made, *Morcant* by the instigation of the Devil slew his Uncle, but soon after came to the Holy Bishop *Oudoceus*, and humbly crav'd Pardon for his Homicide and Perjury: The Bishop thereupon Assembled a Synod at the Monastery of the Vale of *Carban*, to which came all the Clergy, and *King Morcant* also, with the principal persons of *Glamorganshire*: The Synod unwilling to be depriv'd of their Natural Lord, gave judgement, that the King should redeem his Pilgrimage with Alms, Prayers and Fasting; which Pennance the King laying his Hands on the four Gospels and Relicks of Saints undertook to perform; promising withall, that ever after he would in all things mercifully execute Justice. The Pennance finish'd, and the King restor'd to Christian Communion; he presently proclaim'd the Churches of *Catoc*, *Ildut* and *Docunni* free from all Regal Service. Thus was the second Synod: The third was Assembled many years after upon this occasion, A certain British Prince nam'd *Guidnerth*, in a Contention for the Principality slew his Brother *Mercheen*; for which he was Excommunicated by *St. Oudoceus* in a full Synod; in testimony of which Excommunication the Crosses were taken down, and the Cimbals were turn'd; thus he remain'd excluded from Christian Communion for the space of three years; at the end of which, demanding Pardon, he was sent into the lesser Britain to *St. Sampson Arch-Bishop* of *Dole*, from him to receive judgement and suitable Pennance: This was done, partly because of the great Amity between these Bishops, but chiefly because the same Language being spoken in both Countries, he would the more freely discover his fault, and require Indulgence for the same: This Voyage was undertaken by *Guidnerth*, who ha-

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ving obtain'd Absolution, he return'd with Letters Seal'd by St. Sampson before the year was ended; but because he had not according to his Injunction remain'd a whole year in Exile, the Bishop would not take off his Excommunication; presently after St. Oudoceus dy'd, to whom Berthguin succeeded in the Bishoprick of Landaff: To him King Morcant and Guidnerth made an earnest request, to take off the said Excommunication, and to raise again from the Earth the Crosses and Cimbals with the Holy Relicks: Whereupon, after a promise made by Guidnerth, to make satisfaction for his Crime by Fasting, Prayers and Alms, he was at last with great Devotion and many Tears shed, Absolv'd by the Bishop: After which Guidnerth, to testifie his Gratitude, gave to the Church of Landaff these Lands Lanu, Catigual and Tye, with all the Woods and Sea-coasts, &c. Bishop Godwin affirms this third Synod to be Celebrated by another Bishop of Landaff, and that Guidnerth the Fratricide gave Lancadwallader, now call'd Bishon or Bishopston to the Church of Landaff; Which Mannor, (he saith) is the only Mannor that is left to that See.

The Author of the Life of St. Oudoceus relates, That he quitted his Pastoral Cure, and built a Monastery near the River Weye; and there Assembling a great multitude of Brethren, spent the remainder of his Life, which lasted many years, in wonderful Abstinence and Sanctity; So as it may seem this third Synod was not held in his days. We often have had occasion to draw Testimonies from our famous Historian Gildas, Sir-named Badonicus and Sapiens, call'd also the Younger Gildas, to distinguish him from Gildas Albanus before-mention'd.

Now because we are come beyond the times of those Princes, who have been painted out by him in their foul colours, it will be necessary to say what may be found of this our Younger Gildas: By his own Testimony, he was born in the same year, when the great Battle was Fought at the Mountain call'd Badonicus between the Britains and Saxons in the time of Aurelius Ambrosius; to which Mountains the Saxons retiring, were Besieged by the Britains, and after in a Battle discomfited; this happen'd in the year of Grace 493. forty years after the first entrance of the Saxons into Britain. This Gildas is affirm'd by the Author of his Life, To be the Disciple of Illutus, and leaving him to have gone into Ireland, He remain'd four years under the Discipline and Instruction of St. Illutus; and having pass'd through the Schools of many Learned Teachers in Ireland, and like a diligent Bee collected the Juice of divers Flowers, he laid it up carefully in the Hive of our Mother the Church, to the end he might in opportune season, pour forth the Mellifluous Doctrine of the Gospel to his own Country-men, and thereby draw them out of Misery to Eternal Joyes, and like a good Servant, restore unto his Lord the Talent entrusted with him. In this Island (saith Bishop Usher) there flourish'd in this Age the Schools of Armagh, wherein the Elder Gildas presided, when he Piously labour'd in Cultivating the minds of the Irish; in which employment probably this our Younger Gildas succeeded him; and here not only collected sweet Juice, but got a sharp sting also; which he after darted forth against the Vices of his own Country: However in Ireland he restor'd Discipline to the Ecclesiastical Order; he gather'd many Congregations of Monks, and mercifully deliver'd many Captives from the slavery of Pagans. After his return into Britain, it seems he found small comfort or encouragement to pour forth the Honey which he had gather'd in Ireland, for he found in this Island, such Calamities and Confusions their reigning; such a Con-

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tention of wickedness and misery, which should exceed the other; that almost his whole employment was to bewail the approaching destruction of his Country, and by publishing the Crimes, especially of the Rulers, as well in Church as State, to justify the Severity of God, being in truth beneath their demerits and provocations: Howbeit, he was by a double invitation from *Ireland*, interrupted in his sad Thoughts, and withdrawn from beholding such mournful Spectacles, as every where in *Britain* offer'd themselves to his Eyes. The first Message about the year of our Lord 562. came from persons of quality in *Ireland*, who sent an Epistle to him; at the same time he received an Epistle also from St. *Columba*, whom he very much esteem'd for his Sanctity. The second Message or invitation was directed to him from a King in *Ireland* named *Ammeric*, who requested this our *Gildas*, To come to him, promising that if he would undertake the Journey, and restore to good Order the Ecclesiasticks of his Kingdom, wherein generally the Catholick Faith was decay'd, both himself and his Subjects would in all things be Obedient to him. St. *Gildas* hearing this, like a Valiant Soldier thoroughly furnish'd with Cælestial Arms, presently went into *Ireland*, there to Preach the Gospel of Christ: Being come thither, he was presented to the King by some Noble persons who were acquainted with him. The King gave him many gifts, and intreated him to stay some time, and restore Order to that Region, because the Inhabitants had in a manner lost the Christian Faith: St. *Gildas* as thereupon Travelling through all the Provinces of *Ireland*, restor'd Churches, instructed the Clergy in the true Faith and Worship of the Holy Trinity, Cured those who had been Poison'd with *Heresy*, and expell'd all Teachers of Error; So that by his zeal and diligence, Truth became again to flourish in the Country: After this the Holy man built many Monasteries in the Country, and instructed the Children of the Nobility in Learning and Piety; and to win the greater number to the service of God, he himself became a Monk, and brought to the same Profession very many, as well of the Nobility, as others; and also he compassionately freed many poor Christians from the slavery of Infidels, and so became a second Apostle to *Ireland*, repairing the ruines of that Faith, which St. *Patrick* first Preach'd amongst them. Now whereas it is said, that the first Epistle to St. *Gildas* was brought by Faithful men, it is very probable, that the Holy Abbot *Kongall* was one of those Faithful men. How long St. *Gildas* abode in *Ireland* is uncertain, but it is certain, that the great work he there perform'd, could not be compleated in a short time, and yet that he return'd into *Britain*, where he dy'd in a good Old Age, in the Monastery of *Banchor*, after he had liv'd ninety years. What Bishop *Usher* refers to the former St. *Gildas* may reasonably be apply'd to this latter, namely, that St. *Brendan* the Son of *Finloga* in the year of our Lord 562. came into *Britain* to visit the Holy old man *Gildas*, famous for his Wisdom, this our latter *Gildas* at that time being above 70. years old.

In the year of Grace 561. *Irmeric* King of *Kent* dy'd, after he had reign'd 30. years, leaving behind him a Son and Daughter; his Son and Successors Name was *Ethelbert*, his Daughters *Ricula*: This is that famous *Ethelbert*, who, according to his Name was the Glory and Splendor of this Nation, who had the first Prerogative among the *Saxons*, of receiving and propagating the Christian Faith. Some disposition thereunto, began it seems in his Fathers time, who permitted at least a private exercise of

Christian Religion: Thirty years of *Ethelbert's* reign were never the less spent, before it was openly profess'd; during which time he was frequently exercis'd in War; wherein at first he sustain'd great losses, which after he repair'd by many Victories, with which he much enlarg'd the limits of his Dominions. In the third year of his reign *St. Columba* by occasion of Civil Wars, was compell'd to quit *Ireland*, and come into *Britain*, as *Adelmannus* who wrote his Life relates in this manner. *Some time after the Civil War at Culedrebene, when Dermotius Son of Kerbail was Monarch of Ireland, and all business was determin'd before the Kings Tribunal; it happen'd so, that St. Columba was oblig'd to appear before him, to challenge a certain Free-man who had been made Captive; and when the Cause being plead'd before the King, an unjust Sentence had been pronounc'd by him; the man of God rose up with great indignation, and before all there present, told the unrighteous King, That from that moment, he should never see his face more, 'till God the just judge shall have diminish'd his Kingdom for his Injustice; for (saith he) as thou hast despis'd me here before thy Nobles by an unjust Judgment, so shall the Eternal God despise thee, before thine enemies in the day of War. And having said thus, he presently took Horse, smiting him with his Whip, so as the Blood issu'd from him: This being observ'd by the Kings Councillors present, they wonder'd at it, and humbly entreated the King to comply with the Holy mans request, lest God should dissipate his Kingdom according to the man of Gods threatening: But the King fill'd with fury would not understand, that he might do right; but swore, he would take revenge of the Kindred of *St. Columba*, and make them all slaves. And in pursuance of his Oath, he gather'd a mighty Army, 23000 of Horse, Foot and Charriots, and with it march'd to the Confines of that Country whither *St. Columba* went; with resolution utterly to extirpate the Inhabitants: When therefore the People of *Conal* heard of the Kings coming, they likewise assembled the number of 3000. resolving to Fight manfully in defence of their Country, being in so great danger, and placing all their hope in God alone. *St. Columba* rose very early, and being full of Gods Spirit, encourag'd them, and with a loud voice, which sounded terribly through the whole Army, he said to them, Fear nothing, God himself shall Fight for you, as he did with *Moses* against the *Egyptians* at the red Sea; not any of you shall suffer the least harm, for our Lords wrath is inflam'd, against the proud Kings Army: So that if one only person shall in the Name of God, give the Assault, He alone by the Power of God, shall put them to flight. Be Courageous therefore, not a man of you shall fall in this Combat. When he had spoken this, which his Army believ'd as an assurance from Heaven; a few of his Soldiers, the same moment with wonderful Courage, rush'd upon their Enemies, who expected them not: And at the same time, an Angel of God arm'd like a Soldier, and in the shape of a man, of an incredible high Stature, appear'd in the Kings Camp: His Aspect was so terrible, that the Soldiers Hearts utterly fail'd them, and instead of resisting their Enemies, fell one upon another, in hast to fly away; and such a confusion there was of Chariots and Horses, that they kill'd one another: So that a handful of men, without any loss, defeated a great Army, taking many Prisoners. After this wonderful victory, the man of God address'd his Speech to a young-man nam'd *Scandalan*, with a Prophetick voice, saying, *My Son, this day will procure for me a tedious Pilgrimage, in a strange Country, where I must live from my Friends many years; but say nothing of what I tell thee, 'till the event shew the truth of my words.**

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After this St. Columba went to St. Finian, or St. Findbar, a Bishop to receive condign Penance from him because of so much Bloodshed in the said War; and it is said an Angel of God went with him, shining with wonderful brightness, but was visible to none but St. Finian: The Penance enjoyn'd by this Holy Bishop to St. Columba was, *That by Preaching and Example, he should bring as many Souls to Heaven, as by occasion of that War, were sunk to Hell*: After which Sentence, St. Columba with great joy declar'd, *That the judgement pronounc'd against him was equal and just*: Howbeit this Holy mans Troubles did not end thus, for he was censur'd in a Synod of Bishops, to abstain from the Communion, though not without the dissent of many in it; insomuch as great contentions and disputes arose among the Clergy; for the composing whereof, St. Columba himself sent a Letter to St. Gildas. St. Columba wearied with these Ecclesiastical contentions, resolv'd to quit his Native Country; but not permitted to choose his place of Exile, he by a Messenger consulted the Holy man St. Brendan Abbot of Birre, to whom God had given the Spirit of Counsel and Discretion: who after he had lifted his Eyes and Heart to Heaven, commanded to dig under the feet of the Messenger, where was found a stone, on which was Engraven only the letter *I*, whereupon he bad the Messenger to tell his Master, *That he must go to an Island call'd I or Hy, where he should find employment for his Zeal, and be the cause of bringing many Souls to Heaven*. But Hector Boetius assigns another cause of his going into that Country, saying, *The fame of the great Devotion and Piety of Conal King of the Picts drew St. Columba out of Ireland into Britain, attended with a multitude of his Disciples, where he became the Father and Director of many Monasteries*. This Island fallly nam'd in some Copies, was at last call'd *Iona*: In some Copies also this St. Columba is confounded with that St. Columbanus, who being also an Irish man, founded several Monasteries in France and Italy; by the Britains St. Columba is usually call'd St. Columkill, for the great number of Cells, which he built in Britain. The Author of his Life, after he had extoll'd him for many Virtues and Austerities, relates a Prophecy of him to this effect, *That a certain Disciple of St. Patrick nam'd Maccus, foretold of him, that in latter times should be born one call'd Columba, who should illustrate the Age wherein he should live, and be highly favour'd of God: He should descend from Noble Parents, and in the 45th. year of his Age should pass over out of Ireland into Britain, where he should live a Stranger in Exile for Christ*. S. Bede relates, *That in the 565. year of our Lord, when Justinus the Son of Justinian govern'd the Roman Empire, there came out of Ireland a certain Priest and Abbot call'd Columba, with an intention to Preach the word of God to the Northern Picts, who are separated from the Southern Region by vast and horrible Mountains*. For as for the Picts dwelling on the South of those Mountains, they had many years before renounced their Idolatry, and embrac'd the Christian Faith, as their Tradition is, by the Preaching of Nynias, a most Reverend and Holy Bishop born in Britain, who had been Regularly instructed in the Misteries of Divine Truth at Rome: The seat of whose Bishoprick dignified with a Church Dedicated to St. Martin, where the said Holy Bishop with many other Saints doth rest, is now in the possession of the Angli: The place pertaining to the Province of the Bernicians, is ordinarily call'd *Candida Casa*, or *White-House*, because a Church was there built of *Hewn-stone*, a way of Building not practic'd by the Britains.

Now *Columba* came into *Britain* in the 9th. year of the reign of *Bridius* the Son of *Meilochon*, the most Powerful King of the *Picts*, and by his Preaching and Example, Converted that Nation to the Faith of Christ; so that for a reward he receiv'd the Island *Hy* or *Iona* for the Possession of a Monastery: The Isle is but small, of about five Families: His Successors long held it, himself was buried in it, being 70 years of Age, after he had spent above 32 years in it. This Holy man before his coming into *Britain*, had Founded a Monastery of great Note in *Ireland*, nam'd in that Tongue *Dearmach*, or the Field of *Oakes*, for the abundance of them there growing; and from these two Monasteries of *Hy* and *Dearmach* many others were propagated in *Ireland* and *Britain* by his Disciples. Among all which, notwithstanding the Monastery of *Hy*, in which his Sacred Body resided, had the Preheminence and chief Authority: Now the said Island is usually govern'd by an Abbot who is a Priest, to whose Jurisdiction the whole Province, and even Bishops themselves, by a custom no where else practic'd, ought to be subject according to the example of their first Teacher *S Columba*, who was only a Priest and Monk, and no Bishop: Of whose Life and Sayings, many strange things are extant, compil'd by his Disciples, but what manner of man soever he was, sure we are he left Successors famous for their great Continency, Divine Love, and Regular Institution: The Companions to *St. Columba*, are said to be twelve, who came with him into *Albion*, eminently indu'd with the Doctrine of Christ, and adorn'd with great Sanctity; their Names were *Bathemius* and *Cominus*, afterwards Superiours over Monasteries, and no mean Ornaments of the Christian Church among the *Scots*: Also *Cibthacus* and *Ethernau* Nephews to *St. Columba* and Priests: Moreover *Domitius*, *Rutius* and *Fethuo*, men illustrious for their Descent, but more for their Piety: Lastly, *Scandalauus*, *Eglodenus*, *Totauenus*, *Moteser* and *Gallan*: These men after Travell'd through the Region of the *Scots* and *Pict*; and by their labour in Teaching, Disputing and Writing, imbu'd both those Nations with virtuous Manners and true Religion. The *Scotish* Writers add one Companion more to *St. Columba*; namely *St. Constantine* formerly King of the *Britains*, who repenting his Crimes sharply reprov'd by *Gildas*, became a Monk, and went with *St. Columba* into *Scotland*, where he Preach'd the Faith to the *Scots* and *Picts*: He built a Monastery in *Govane* near the River *Cluid*, which he govern'd as Abbot: He is said to have Converted to the Faith the whole Province of *Kentire*, where he likewise dy'd a Martyr, and was buried in his Monastery in *Govan*.

The King who bestow'd the Isle of *Hy* upon *St. Columba*, and by the eminence of his Piety drew him thither, is said to be *St. Comgal* or *Conval* King of *Dalrieda*. At the same time, not far from *St. Columba*, liv'd *St. Kentigern*, lately return'd to his Bishoprick of *Glasco*; to whom no doubt *St. Columba* was an Officious assistant in his Apostolick Office. Of the Solemn meeting of these two Saints, with their Disciples, we have already spoken: That there was a perfect agreement between these two Saints and their Disciples, is no doubt, and between them and *St. Augustine* also, except in one Rite or Ceremony, about the time of keeping *Easter*: Upon which inconsiderable difference, some would infer that the *British* Churches received their Faith from the *Eastern* Churches, and not from *Rome*: *St. Columba* having spent more then 30 years, in this Place and Service, he impatiently beg'd of God to end his Pilgrimage; after his Prayer

Prayer ended, he saw in a Vision, certain Angels approaching to him, to conduct his Soul to Heaven, which sight was so joyful to him, that his Disciples took notice of it: But this sight was soon turn'd into sorrow, for the Angels told him, *That upon the Prayers of the Pictish Churches, God had added four years more to his Life*: At last in the year of Grace 597. the same year St. *Augustine* came into *Britain*, this Holy man dy'd, and his Holy body was buried in the Monastery of *Hy*, from whence it was after translated, or a great part of it into *Ireland*, and repos'd in the Church of *Dun-Patrick*, by an Inscription on his Monument it is signified, *That in that one Tomb three Saints, St. Patrick, St. Bridget and St. Columba did repose.*

Hitherto the *Saxon* Princes had employ'd their Forces to the destruction of the *Britains*, but now finding little resistance from them, turn'd their Arms against one another: For three years after the coming of St. *Columba* into *Britain*, *Ceaulin* and *Cutha* mov'd a Civil war against *Ethelbert*, which *Ethelbert* the rather enter'd into, because the Power of *Ceaulin* so much increas'd, that he took upon him the Title of Monarch: Hereupon *Ethelbert* a Valiant Young Prince, mindful of the Glory of his Ancestors, who had always enjoy'd a Preheminence above other Princes, resolv'd to keep it: And raising an Army, march'd with it into the Province of the *Regni* or *Surry*; where passing unwarily over a little River call'd *Wandalis*, he was rudely repuls'd by *Ceaulin*; but endeavouring again to march forward, the Armies met at a Village call'd *Wibbandun*, now *Wimbledon*, where he was with a great slaughter of his men compell'd to fly back into *Kent*, having lost his two chief Captains *Oslaf* and *Kneban*: Where this Battle was fought, still remains as a Monument of it, a Rampire rais'd in a round form, as encompassing a Camp, call'd *Knebensbury*: *Ethelbert* after his loss, sought to strengthen himself by a Friendship and Confederacy with the Neighbouring Powerful Kingdom of the *Franks*; to make which Confederacy more lasting, he desir'd to confirm it by Marriage, which he effected: This Kingdom heretofore was call'd *Gaul*, but afterwards the *Franks*, a *German* Nation under their King *Pharamond* invading it, and possessing the greatest part of it, chang'd the Name from *Gaul* to *France*: The Successors of *Pharamond* for several Generations were *Pagans*, till by St. *Remigius* Bishop of *Rhemes* in the year of Grace 499. King *Clodoveus* was Converted to the Christian Faith, and with him the greatest part of his Kingdom, which Faith ever after continu'd and increas'd there: This Kingdom of the *Franks* was at that time govern'd by four Kings Sons of *Clotharius*; a Daughter of one of which Kings *Elthelbert* Married, nam'd *Berta*, *Gregory* calls her *Aldiberga*, to whom he attributes the Conversion of the the *Saxons*: Her Parents, not without some difficulty, deliver'd their Christian Daughter to the Bed of a *Pagan*, but had an engagement from *Ethelbert* to allow Her and her Family an entire freedom in Religion; and so the Marriage was concluded. The Lady was accompanied into *Britain* by a Prudent and Devout Bishop, call'd *Lethardus*, who is Styl'd, *The Percursor to St. Augustine*, and one who open'd the door to Christianity here: There were then in *Doroberni* or *Canterbury* several Churches, which had been built by Christians many Ages before, in the times of the *Romans*, and were not utterly demolish'd by the *Saxons*; amongst which the Queen made choice of that which had been Dedicated to the Honour of St. *Martin*, and stood Eastward of the City: The Author of the

Life of this Bishop *Lethardus*, tells us, what Devotions this Queen perform'd in this Church, viz. *That she and her Family frequented the Sacraments of Masses and Prayers, in the Celebrating whereof, the Blessed Bishop Lethardus was President, or chief Priest*: The saying or singing of *Masses*, were the Solemn Devotion of the Church in those times, as appears by the Councils of *Orleans* and *Tours* Celebrated in these very times; insomuch as *St. Columba* by Revelation, knowing the death of *St. Brendan* in *Ireland*, Celebrated a Solemn Mass for his Soul.

In the year of Grace 571. *Cuthulf* the Brother of King *Ceaulin* fought with the *Britains* at *Bedanford* now *Bedford*; and having obtain'd the Victory, he took from them four Royal Cities, *Linganeburgh*, a place now unknown, *Egelsburgh* now *Ailesburgh* in *Buckinghamshire*; *Benfington* or *Benson* in *Oxfordshire*, and also *Egnesham* now unknown: After which Victory *Cuthulf* departed this life. In the year 575. the Kingdom of the *East-Angles* was Erected, in *Norfolk*, *Suffolk*, *Cambridgeshire* and the Isle of *Ely*; the Name of the first King was *Offa*, from whom his Successors and Subjects were call'd *Uffings*: Some place Kings in this Region before *Offa's* time; if such were, they seem to be Dependant and upon Courtessie, as after they were again *Beneficiarii* sometimes of the *Kentish* Kings, sometimes of the *Mercians*: Two years after the beginning of *Offa's* reign, was fought a Battle fatal to the *Britains*, by which they were expell'd almost out of all the fertile Plains of this Island, and driven to the Mountains of *Wales*. The *Britains* had hitherto defended themselves in their Cities of *Glocester*, *Cirencester* and *Bath*; but this year *Ceaulin* after an overthrow given in Battle, expugn'd those three Cities and forc'd the *Britains* to retire into Mountains and Woods: This Battle (saith *Cambden*) was fought at a place call'd *Deorham*, after which the City of *Bath* was given up to the *Saxons*; And in this Battle, it is said, three Christian Kings of the *Britains* were slain, whose Names were *Comagil*, *Candigan* and *Faringmagil*, so that *Ceaulin* became so terrible to the *Britains*, that all places hast'ned to render themselves to their Power: Nevertheless the *Britains* after seven years rest, again attempted another Combat with the *Saxons*, at a place call'd *Fedhanlea*, where on both sides they fought with horrible fury: Insomuch as *Cuthwin* the Son of *Ceaulin* being oppress'd with multitudes, was slain: But *Ceaulin* having repair'd his Army, the Soldiers whereof bound themselves by Oath not to fly, at last in Battle vanquish'd the Conquering *Britains*, and pursuing them, took many Provinces and innumerable Spoils.

In the year of Grace 585. the Kingdom of the *Mercians* took beginning under their first King *Croeda* or *Crida*, though its foundation might be laid sooner: This *Crida* reckon'd himself the tenth in Descent from *Woden* the Idol Diety of the *Saxons*: And whereas the others possess'd themselves of the outward parts of *Britain*, this *Crida* peirc'd into the Bowels of it, by little and little possessing himself of all the Provinces towards the *North*, confin'd with the Rivers *Humber* and *Mersey*, on the *South* with the *Thames*, on the *East* with *Severn* and *Deva*, on the *West* with the *German Ocean*: The *Britains* themselves by a voluntary Cession made *Crida's* way very easie to his new erected Throne, in which he as yet sat contented with the inferiour title of Governour or Duke: For the *Saxons* being now dispers'd through all the parts of *Britain*, and every day gaining more strength, became intollerably burdensom to the poor *Britains*; and being Infidels, publish'd Laws extreamly prejudicial to Christian Religion: Where-

Whereupon by agreement between the Clergy and other *British* Inhabitants, hitherto mixt with the *Saxons*, they resolv'd to quit the Country, and to retire, some to the Mountains of *Wales*, some into *Cornwall*, others to *Little Britain* and other Christian Regions: Then it was, to wit, in the year of our Lord 586. that the Arch-Prelates *Theon* Bishop of *London* and *Thadoc* or *Theodoc* of *Tork*, seeing all their Churches levell'd with the ground, attended with many Ecclesiasticks, fled into *Wales*, and carried with them the Sacred Relicks of Saints, least by an irruption of the Barbarous *Saxons*, the Sacred Bones of so many and so great Saints, should be destroy'd. So that the Provinces of *Loegria* and *Northumbria* were utterly depriv'd of Christian Congregations: Upon the Bodies of some Saints reverently hid in Monuments, great heaps of Earth were cast, least they should be obnoxious to the contumelious scorn of *Infidels*; for the Kings of the *Angli* and *Saxons*, as they were very Powerful in Arms, so were they malicious *Pagans*, thirsting after nothing more then the disgrace of Christ, and the Subversion of his Worship, where-ever they subdu'd a Country, if any Church were left untouch'd they turn'd it into a Temple of their Profane Idols; with their Impious Sacrifices polluting the Altars of the true God.

Concerning this *Theon* Arch-Bishop of *London*, he was formerly Bishop of *Glocester*, and from thence translated to *London* in the year 553. and in the year 586. with his whole Clergy fled, as is said, into his own Country. Afterwards the Metropolitick Dignity was transfer'd to *Canterbury* from *London*, as shall hereafter be declar'd. And never after the departure of *Theodoc*, do we read of any other Arch-Bishop of *Tork*, till by the Conversion of *Edwin* Son of *Alla* King of the *Northumbrians*, *St. Paulinus* was there Consecrated Arch-bishop: By the Secession and flight of the *British* Clergy and other Inhabitants, there remain'd the miserable Relicks of the *Britains* in three Provinces only, namely, in *Cornwall*, stretching forth it self like a Horn into the Sea, in *South-Wales* and *North-wales*; with these narrow limits they were forced to be content; nevertheless they never departed from the true Faith of Christ: One thing there is indeed for which they are justly to be reprehended, the mortal hatred which they long did bear to the *English* Nation who expell'd them, was so, as they would less communicate with them, then with Dogs: So mistaken are they which will needs think, that the *Saxons* were instructed in Christianity by the *Britains*, and not by *St. Augustine* from *Rome*.

The *Saxons* were no sooner in a secure Possession of this Island, but Almighty God, so dispos'd the effects of his Divine Providence, as to prepare the way of their Conversion to him, in order to their eternal Happiness; as if an earthly Kingdom, had not been a reward answerable to their merits in destroying an ungrateful People, abandon'd to all Impiety. The instrument of this Felicity now approaching, was the Blessed man *St. Gregory*, then a private Priest, though soon after a most worthy Successor of *St. Peter* in the Apostolick Chair at *Rome*: Upon this Happy occasion, a number of young *English* Youths were brought to *Rome*, and there expos'd to the publick Market to be Sold; *Gregory* excited by a zealous Affection to propagate the Name of Christ, and mov'd with a tender compassion towards those Children, with whose Beautiful Features and amiableness he was affected; and understanding that the Nation from whence they came, was destitute of the knowledge of Christ, took a resolution to sow
amongst

amongst them, the Divine Seed of Christian Faith: And being after exalted to the Pontificate, in order to the effecting of his design, sent *St. Augustine* the Monk, to lay the foundation of a Christian Church in this Island, joyning with him other Auxiliaries and Devout Companions of his Labours: *Bishop Parker* seems to doubt this Story, because of the improbability that the *Saxons* should Sell their Children; whereas *Tacitus* recounting the Manners of the Antient *Germans*; affirms, *They would out of greediness of gaining in Dice playing, even set their own liberty at stake: And Malmuburiensis* says, *It was a familiar and almost a natural inbred custom among them to sell their Children; which unhappy custom continu'd many Ages in our Nation*: Inasmuch, as in the days of our King *Henry the Second*, by the Testimony of *Giraldus Cambrensis*, *A Synod at Armagh in Ireland, was fain to make a Decree, for redeeming of such English Youths as had been sold for slaves in that Island*: And before that time, among the Laws of *Inas* King of the *West-Saxons*, there is more then one Decree which under great Penalties, forbid this unnatural Traffique.

Lastly, *St. Gregory* himself in his Epistle to *Candidus* his Procurator in France, gives him order, *To redeem such English Children, as he met with sold for Slaves in that Kingdom, and to send them to Rome, to be there instructed in the Christian Faith*: In truth, almost all Antient Writers agree in the story, though some differ about the time, some ascribing it to the time of *Pope Benedict*, but most, and that most truly, to the latter end of *Pope Pelagius*. *St. Gregory's* immediate Predecessor: *St. Beda* thus delivers the true Circumstances of this Story, and tells us, *That by Tradition from their Ancestors it was brought to them, that St. Gregory took so much care for the Salvation of our Nation; that on a day when great variety of Merchandize was brought into the Market at Rome by Foreign Merchants; St. Gregory especially took notice of three young Children of a pure Complexion, Beautiful looks, and Hairs Gracefully order'd, and enquir'd out of what Country they came; and being told, they came from the Island of Britain, where the Inhabitants generally are so Comely; ask'd whether they were Christians or Pagans, and being told they were Pagans, Sigh'd, saying, Alas! what pitty is it, that the Prince of Darkness should possess men of such bright Countenances; and that persons so amiable in their Looks, should have Souls devoid of inward Grace: Then he ask'd what was the Name of their particular Nation, to whom was answered, That they were call'd Angli, Well may they be so call'd (said he) for they have Angelick Countenances suitable to such who shall be Co-heirs with Angels. He further ask'd how the Province is call'd from whence they came, the Answer was, that they were Inhabitants of the Province call'd Deiri, said he, importing they should be deliver'd from the Ire of God, (de ira dei eruti,) and call'd to partake of his Mercy: His last question was, How the King of that Nation was call'd, and being told Alle, in allusion to that name, he presently reply'd, Allelujah must be Sung in those parts to the Praise of God who created all things: After which Discourse he went to Pelagius then Bishop of the Roman and Apostolick See (himself not being then Pope) and humbly intreated him to send into Britain some Ministers of Gods word to Convert that Nation to Christ; adding, That he himself was ready to be employ'd with Gods assistance in such a work, if his Holiness thought fit: But his offer could not be taken, for the Romans would not permit his Absence so far from the City. Notwithstanding a while after, when he was exalted to the Papedom, he brought to perfection*

fection what was so long, and so earnestly desir'd by him, sending indeed other persons to Preach the Gospel there, but making their Preaching much more effectual, by his Counsels, Exhortations and Prayers: By which relation it is confirm'd, that this did not happen in the time of *Benedict*; for a good while pass'd after *Pope Benedict's* death before *St. Gregory* was Prefect of the City; after which it was, that he undertook a Monastical Profession, in a Monastery built by himself, *Ad clivum scauri*, from whence he was call'd to be Arch-Deacon of the *Roman Church*, then sent *Nuncio* to *Constantinople*; At his return from thence, he afforded our *English* Youths so much Grace and Favour: But though *Alla* King of the *Deiri*, by the Selling of the said Children gave occasion of bringing of Christianity to the *Angli*, yet was not he so happy to hear any thing of it himself, for the Divine Election regarded his Son *Edwin* who succeeded him, not immediately, but after the death of *Edelric*, whose Reign was short and inconsiderable; save only, that in his first year *St. Columban*, after he had spent many years in the Monastery of *Banchor* in *Ireland*, came over into *Britain* with twelve Companions, and from thence went into *France*: He was not above 20 years of Age when he undertook this Journey, and yet was so Courteously receiv'd in *France* by *Childebert*, that he gave him choice of any place for his abode: Whereupon He, and his Companions entring into a Desert place, found a ruinous piece of ground encompass'd with old Walls, but water'd with warm Springs, and of old call'd *Luxovium*, and there fix'd their abode. While *St. Columban* liv'd thereabout, he was Instructor to the Holy Virgin *Phara*, said to be a *British* Nun, and Neece to the Saint himself, but of this Nun more perhaps hereafter.

In the year 590. a War broke out between the *Picts* and *Scots*, *Aidan* or *Edan* Crown'd King by *St. Columba* at *Hy*, then enjoy'd the Principality over the *Scots*; the cause of this War was the same, which rais'd so much Contention between the *Britains* and *Saxons*; for the *Scots* out of *Ireland* were invited by the *Picts*, to assist them against the *Britains*, as the *Saxons* were by the *Britains*, to assist them against the *Picts* and *Scots*; and these *Irish Picts* imitating the *Saxons*, soon grew Insolent; and being supply'd with new Aids, at last obtain'd a Kingdom, and then rooted out the very Name of *Picts*; *St. Columba*, though far distant in his Isle of *Hy* or *Iova*, had a strange prospect of a great Battle then fought between these *Scots* and *Picts*, for calling his Brethren together to Prayer, he Kneeling down said, *Let us now Pray fervently for this People and their King Aidan, for at this very hour the Battle against their Enemies begins*: A little while after, rising up, and looking towards Heaven, he said, *Now are the Barbarous Enemies put to flight, and the Victory is given to Aidan, though dearly purchas'd, for of his Army 303. are slain.* Ecclesiastical Stories are not without Examples of Gods Pleasure in revealing to his Servants things thus happening in parts remote.

This same year dy'd *Cissa* King of the *South-Saxons*, and his Kingdom devolv'd to *Ceaulin* King of the *West-Saxons*, yet so as *Edelwalch* Son of *Cissa* enjoy'd the Title of King, as Homager to *Ceaulin*; and this year also was chiefly Illustrated by the advancement of *St. Gregory* to the *Popedom*; who immediately after the death of *Pelagius* was with wonderful Applause of all Degrees and Orders in *Rome*, placed in *St. Peter's Chair*, to the great benefit of the whole Church, and the incomparable Felicity of our

For his admirable Gifts, among which, the most Illustrious was the Conversion of our Ancestors; he was deservedly call'd *St. Gregory* the Great, and the Apostle of *England*: The year following *Britain* affords a memorable Example of the Instability of Worldly Greatness and Power, in the person of the hitherto Prosperous King of the *West-Saxons* *Ceanlin*; who after all his Conquests, was at last overcome in Fight, and expell'd his Kingdom and Life also; for such was the general hatred all men bare to him, that they unanimously conspir'd his destruction: A Battle was fought between him on the one side, and the *Saxons* and *Britains* on the other side in *Wiltshire*, at a place call'd *Wansdike*, fabulously reported to have been made by the Devil upon a *Wednesday*, taking its Name from *Woden* or *Mercury* the *Saxon* Idol: The cause of raising this Rampire seems to be, the separation of the Kingdom of the *Mercians* from the *West-Saxons*: Near to this is seated a Village call'd *Wadensbury*, and here *Ceanlin* Fighting this Battle, was utterly broken, and soon after dy'd: After his death *Cealric* his Brothers Son, possess'd the Kingdom of the *West-Saxons*; but being much inferior in Courage to his Predecessors, did not inherit that extent of Power which *Ceanlin* had exercis'd over the other *Saxon* Princes: This opportunity was not omitted by *Ethelbert*, King of *Kent*, and next in Power to *Ceanlin*; who, without much hazard obtain'd the Preheminence; by means whereof a freer way was open'd to communicate Christian Truths, to several Provinces of the Kingdom; after they were embrac'd by *Ethelbert*, as they soon were.

St. Gregory in the third year after he was *Pope*, by his Wisdom and Authority restor'd the Churches of *Ireland* to Catholick Unity, from which they had been separated, by a quarrel about the *tria Capitula* spoken of before: His Epistle unto them concerning that subject is extant, by which they received full satisfaction: For presently after, several of their Bishops, and other Devout persons, undertook Pilgrimages to *Rome*, to express their Duty to the Supreme Bishop. There is another Epistle of the same Holy *Pope*, in Answer to certain doubts and questions, which the *Irish* had propos'd to him, touching the Rites and manner of Baptism: But however the state of the *Irish* Churches then was, the Churches of *Britain* are declar'd at this time, free from any stain, either of *Schism* or Errour in Doctrine.

In the year of Grace 592. *Edelric* King of the *Northumbrians* dy'd, whom succeeded *Ethelfred* the Cruel: At first he vigorously defended his own Dominions, then unjustly invaded the bounds of others, and every where sought occasions of exalting his Glory: Many Combats were undertaken by him Prudently, and executed Gallantly, for neither would he be restrain'd by Sloth, nor by his Courage prick'd on to Temerity; about the same time *Redwald* came to the Kingdom of the *East-Angles*: But fatal indeed was this year in the Death of our *Saxon* Princes, for *Crida* King or Duke of the *Mercians* now ended his Life, to whom succeeded his Son *Wibba* or *Wippa*, who after also dying, left behind him three Illustrious Children, *Penda*, *Kemvalch* and *Sexburga*: About this time also dy'd the Virtuous Queen *Ingoberga*, and received the reward of her Patience; she had been the Wife of *Childebert* King of the *Franks*, and after she had brought him a Daughter, was unworthily repudiated by him. Her memory challenges a place in this History, as mother to *Birtha* or *Aldiberga* Queen of *Kent*, whose Piety and Endeavours so dispos'd the Heart of her Husband *Ethelbert*,

bert, that it was ready to receive the Christian Faith, soon after tender'd unto him by St. *Augustine*: And now behold the Sun of Righteousness began to dawn again upon this Island, and dispel the Darkness of Idolatry and Superstition, and now a new Seed of Pious Princes, Immaculate Virgins, Devout Monks, and a multitude of all sorts, excelling in Christian Virtues and Graces sprung up, and flourish'd, to the admiration of all Christian Churches; so as even from this time our Island began to deserve the Title of the *Isle of Saints*: It will be needful to give you a prospect at one view, how the Provinces were divided, and what Princes Rul'd in each.

It is agreed on all hands, that this Day-Star of Christianity, began to shine among the Saxons in the year of Grace 590. for then the Apostolick Messengers from Rome receiv'd their Mission from the most worthy Successor of St. Peter St. *Gregory the Great*, in the seventh year of his Pontificate, and began their Journey toward our Island, though they did not arrive here till the year following: At this time the Saxon Heptarchy was establish'd in Britain, and all the Provinces thereof were entirely under the Dominion of the *Angli* and *Saxons*, except the Northern Kingdom of the *Picts* and *Scots*; the Western parts in *Cambria* and *Cornwall* were not yet wholly subdu'd by the *Saxons*: The Kings governing the Heptarchy, their Names and Provinces are as follows, *Ethelbert* was then in the 35th. year of his reign; He was the Son of *Irmeric*, Son of *Otha*, Son of *Eska*, Son of *Hengist*, this Kingdom contain'd *Kent* as now bounded: Next over the South-Saxons; which Kingdom compriz'd *Sussex* and *Surrey*, reign'd *Eldwalch* the Son of *Cissa*, the Son of *Ella*, who first establish'd this Kingdom; this was the seventh year of *Eldwalch* his reign: Thirdly, the King of the West-Saxons under *Celric* in his first year, as Nephew to *Ceaulin*, who founded this Kingdom in the year of Grace 519. within his Dominions were comprehended *Hampshire*, *Barkshire*, *Wiltshire*, *Somersetshire*, *Dorsetshire*, *Devonshire* and part of *Cornwal*: Next over the East-Saxons, *Sebert* was in the first year of his reign, he was the Son of *Sledda* Son of *Erkenwin*, who in the year of Grace 527. establish'd that Kingdom, containing *Essex*, *Middlesex*, and so much of *Hartfordshire* as is under the Bishop of *London's* Jurisdiction, whose Diocess is Adequate to that Kingdom: After this was the Kingdom of the *Northumbers*, to which belongeth whatever lyeth between *Humber* and *Edenburgh*: It was sometime divided into two Kingdoms of *Bernicia* and *Deiri*; *Bernicia* contain'd *Northumberland* with the South of *Scotland* to *Edenburgh*: The *Deiri* consisted of part of *Lancashire*, with the entire Counties of *York*, *Durham*, *Westmerland* and *Cumberland*: The whole Kingdom at this time was govern'd by *Ethelfrid* in the fourth year of his reign; who was the Son of *Alla* Son of *Ida*, who founded that Kingdom in the year of Grace 547. After this in the year 575. the Kingdom of the *East-Angles* was founded, containing *Norfolk*, *Suffolk*, *Cambridgeshire*, with the Isle of *Ely* and some part of *Bedfordshire*: At this time *Redwald* had been King four year, he was the Son of *Titillus* Son of *Uffa*, esteem'd the first King and Founder of the said Kingdom in the year of our Lord 575. The last, though largest, was the Kingdom of *Mercia*, so call'd for that it is seated in the middle of the Island; It was the Marches or limits on which the other Kingdoms did border: It comprehended the the whole Counties of *Lincoln*, *Northampton*, *Rutland*, *Huntingdon*, *Buckingham*, *Oxford*, *Worcester*, *Warwick*, *Darby*, *Nottingham*, *Leicester*, *Glocester*, *Stafford*, *Chester*, part of *Lancashire*, *Herefordshire*, *Shropshire*, and

and part of *Bedfordshire*: At this time when *St. Augustine* was sent by *Pope Gregory*, to the Conversion of the *Saxons*, *Wibba* the Son of *Crida* was King or chief Governour of *Mercia*, which *Crida* laid the Foundation of it, in the year of our Lord 585.

These were the *Saxon* Kings, and these their limits, when Almighty God sent his Apostolical Missioners to Convert the Blind *Saxons* to the Christian Faith: Yet were these limits in continual motion, as the success of Princes prov'd good or bad: And among these Kings, commonly one was most Puissant, over-ruling the rest, who stil'd himself King of the *English* Nation: which Super-eminence *Ethelbert* King of *Kent* at this time enjoy'd, to whom the Word of Life was first offer'd, and by him thankfully accepted: Thus stood the state of Christianity in this Island, under the Government of the *Romans* and *British* Kings: In what a different state it now is, may easily be discern'd by the Judicious Reader;

Fiat Voluntas Dei.

F I N I S.

